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TWO CENTURIES of the BAPTIST CHURCH at the SCOTCH PLAINS

N. J.

A History of the Baptist Church
Scotch Plains, N. J.
1747 - 1947
by
Glenn H. Asquith

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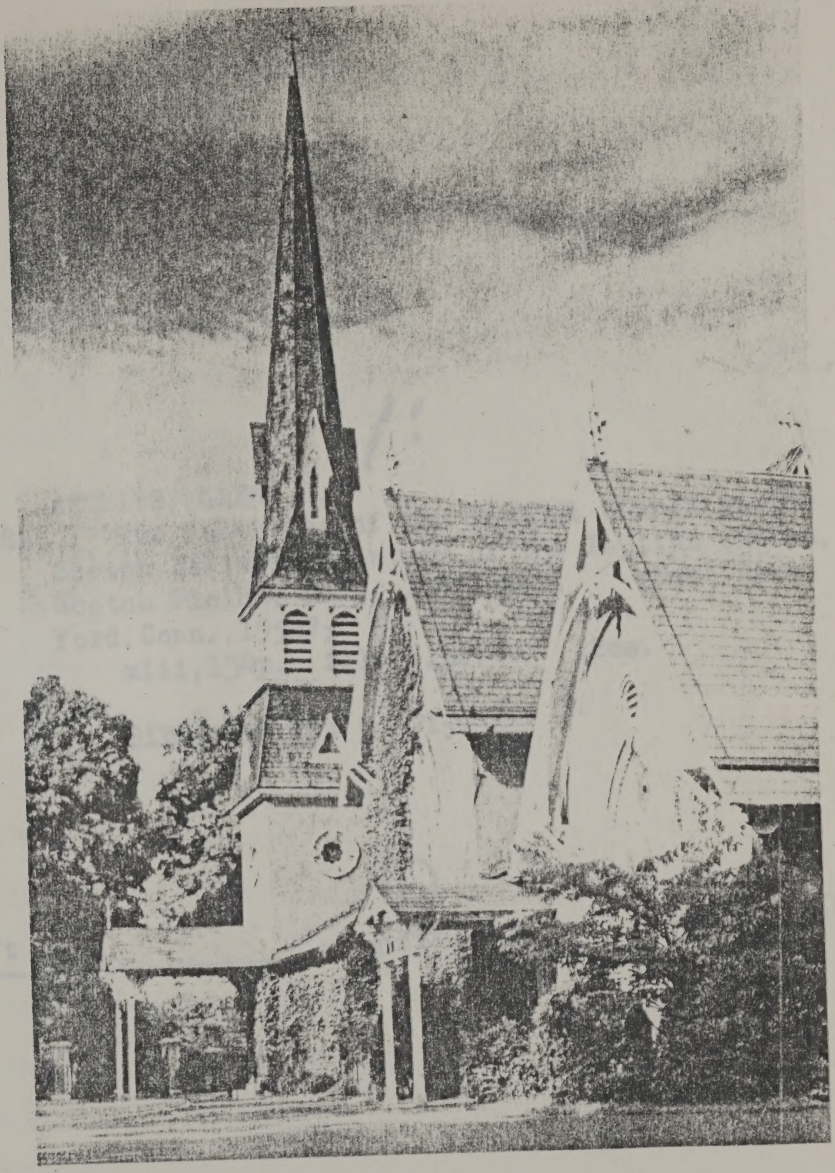

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FOREWORD

The Scotch Plains Baptist Church had taken formal recognition of the 100th and the 150th anniversaries of its establishment. To perpetuate the research and findings of the men and women who prepared the celebrations, the church had voted to publish respectively the "Centennial Sermon" of Pastor Wm. E. Locke, and the History by Rev. J. H. Parks and Judge Cleaver. Therefore, when the church decided to observe the 200th anniversary in 1947, a committee was appointed to arrange for an inclusive history of the church for the entire period, 1747-1947.

Mr. Edward R. Hatfield and the pastor, Rev. Edward E. Peterson, were empowered to secure someone to prepare and write the book. I was approached first by the Rev. Mr. Peterson, and then by both men with regard to taking the assignment. With a great deal of misgiving I accepted, subject to their approval of my prospectus and outline of the work. This preliminary sketch was approved in 1947.

That my misgiving was well-founded will be certified by the members of the church who are steeped in the traditions of the church and community. As one outside the inner circle, I have had to be satisfied with the records as they appear in the minute books, although I have been able to look over the field and talk to some of those better-informed in things historical.

The book is incomplete. Too much happens within the space of 200 years to be condensed into a few pages. My aim has been to give a live, warmly human account of the deeds of the men and women who were and are the church. Much has been omitted, and, perhaps, some items have been included which might better have been left hidden within the musty covers of the old minute books. My hope is that this book will serve to perpetuate the greatness of the church and its leaders, and to inform the present members of the background material. Recently I walked through the sanctuary and looked at the two windows at the rear dedicated to the memory of Benjamin Miller and William Van Horn, the first and second pastors of the church. I felt strangely at home: I had lived

with these men and their problems until I seemed to be well-acquainted. May this history bring that same familiarity to the ones who read it!

West Hartford, Conn. Glenn H. Asquith
June 30, 1948.

PREFACE

At a meeting of the Board of Trustees held February 10, 1947, the following motion was duly made, seconded, and adopted:

"WHEREAS, the Two Hundredth Anniversary of the organization of this Church will arrive in the year of our Lord, One Thousand Nine Hundred and Forty-seven, and will be a period in the history of the Church, which ought of right and gratitude to God, to be marked with suitable and appropriate ceremonies of observance, congratulation and thankfulness;

"AND WHEREAS, in the opinion of this Board, it would be a fitting part of such a celebration to have prepared for permanent preservation a condensed history of the life and prominent events which have marked the Church's career;

"THEREFORE, BE IT RESOLVED, that Reverend E. E. Peterson and Edward R. Hatfield, be and they are hereby appointed to prepare or to have prepared, a history of the Church from the time it was organized to the date of the Anniversary in 1947, giving the prominent and interesting events which have come to the Church in her long and eventful career, as the Standard bearer of religion in this community."

It was desired to have a history that would convey the spirit as well as the letter of our past, and to have this in a readable and interesting narrative. To that end Rev. Glenn H. Asquith, a religious writer of wide experience, was commissioned to prepare such a history.

Mr. Hatfield, whose interest in a church history was mentioned in the Trustees' minutes of April 12, 1943, and December 13, 1943, resigned from the Board of Trustees and from the History Committee in 1948. In December, 1950, the Committee was reconstituted, with Dr. Gerald M. Petty and Mr. Frank O. Henschel. They secured a sufficient number of subscriptions to financially justify publication of the history. Mr. Henschel resigned from the Board and from the Committee in April, 1951. In March, 1951, an editorial board, consisting of Dr. Petty, Mrs. Helen Kenney, Mrs. Josephine Kelly, and Miss Adelene Johnston was appointed. The editorial board resigned, effective "when the History was on the press". The distribution of the history and the concluding financial problems were managed by Mr. Peter J. Chomyn.

The pictures of preachers before 1897 are reproduced from the earlier history. Pictures of later ministers were provided

by Rev. Peterson. The group pictures were taken by Mr. Joseph A. De Caro. Most of the pictures taken 1890-1925 were loaned by Mr. Howard E. Johnston, of Plainfield. The pictures of School Number 1 were loaned by Mr. Brunner, of the Scotch Plains Public Schools. Recent pictures of the church and parsonage were taken by Mr. Paul R. Collier. Dates which are assigned to pictures are frequently estimates, and may be in error by several years. The picture of the Old Meeting House was reconstructed from a portion of a picture which was published in the 1897 history.

INTRODUCTION

A. Baptists and Their Beliefs

The Baptist denomination is peculiar among the so-called Protestant churches in that it apparently pre-dates the Reformation. While the word "Protestant" means "witnessing" it has long been the designation of those church bodies which "protested" against the corruption in the Church of Rome at the time of the Reformation. According to the first definition, the Baptist Church may be called "Protestant", but not according to the second meaning.

The tenets of the Baptist Church have so much in common with earlier independent groups such as the Wycliffites, Hussites, Petrobrusians, and, in particular, the Waldensians, that there must be some lineal connection. That this is likely is proved by the fact that the chief desire of all these persecuted and despised sects was the maintenance of the New Testament Church in its freedom and simplicity.

Of course, the impetus of the Reformation served to encourage the spread of the Baptist groups coincident with the spread of other bodies dissenting from the Roman Church. Soon after the Reformation, Baptists (then dubbed Anabaptists) were to be found in Germany, Switzerland, England and the Low Countries. The Baptists came over with the early settlers to the New World, and were ably represented by John Clarke, Obadiah Holmes, Roger Williams, and others.

The beliefs of the Baptists are simply stated. The primary teaching is the competency of the human soul before God or, in plainer terms, the freedom of conscience. The New Testament is the rule book, and the entire Bible is accepted as the only standard of faith and practice. Out of this basic belief grew the insistence on the complete separation of Church and State. This is not, however, an exclusively Baptist position; other church groups teach the same.

Next to the belief in freedom of conscience under God, the Baptists hold to a regenerate church membership and believers' baptism. While immersion is the form of baptism practised, the chief baptismal emphasis is on baptism after personal conversion. Infant baptism is rejected as being unbiblical and without significance to the candidate.

Two ordinances only are accepted by Baptists: Baptism

and the Lord's Supper. The bread and wine used at the Lord's Supper are considered symbolic only.

As to church government, in common with several Protestant bodies, Baptists are congregational. Every member of a local Baptist church has the privilege of voting in church meetings. A democratic form of meeting is convened whenever there is necessary business to be transacted.

The local Baptist church enjoys autonomy. In other words, each church is a law unto itself, and its association with other Baptist churches is purely voluntary. The local church selects and calls its own pastor. The pastor is the "shepherd", or "bishop", and knows no authority above him except God, and need not heed instruction or advice except from the members of the church which he serves. Laymen elected to the office of Deacon help him with the spiritual affairs of his church.

B. The Coming of Baptists to New Jersey

Men and women who were Baptists, or who had the general beliefs of the Baptists, came into the New World with some of the earliest colonizers. Each of the thirteen original Colonies was to know them: Massachusetts and New York were to prove their chief persecutors; Pennsylvania and New Jersey were to go down in history as largely tolerant of this faith; and Rhode Island was to house the Baptist shrine, sacred to human liberty and the memory of Roger Williams.

Because New Jersey offered freedom of worship, some of the earliest of American Baptist churches are to be traced in this state. The first organized group was, in all probability, the church in Middletown (1688). Following this first definite grouping came Piscataway (1689, the mother church of Scotch Plains), Cohansey (1690), Cape May (1712), Hopewell (1715), Scotch Plains (1747), Salem (1755). Although the first organization date is about 1688, Baptists had been in New Jersey since 1665. Hanserd Knollys, Obadiah Holmes, Jr., and Elias Keach were some of the illustrious early leaders.

The churches were so few in the beginning that they joined in an Association with the churches in and near Philadelphia, as the Philadelphia Association. As we have observed in the history, it was well along in the 19th century before the East New Jersey Association was formed.

New Jersey Baptists now belong for the most part to the Northern Baptist Convention. This Convention added to the Southern Baptist Convention and the National (colored) Baptist Convention and other smaller Baptist bodies makes a total of more than 14 million Baptists in the United States - the largest of all churches in the Protestant listing.

C. The Secondary Reason for This History

While the primary reason for writing the history of the Scotch Plains Baptist Church is to preserve the annals for posterity, there is the important secondary reason of endeavoring to illustrate how the Baptist principle works out in actual practice in a local church. Theories are good, but how do they stand up under pressure? This history will indicate the struggle of a typical Baptist church under all kinds of political conditions: the rule of England, the Confederation, and Constitutional statehood. Wars and depressions sweep over the church, dissentions within and without disturb it, deaths and disasters all but overwhelm it in the course of this history. How fares the Baptist principle?

It will be seen that the Baptist principle deterred the men and women of Scotch Plains from persecution, and that members who fell away to the Methodist and other groups were excluded from the membership but were not put under community sanctions, boycott, nor enmity. Nothing was asked of the Government and no powers were granted to it - all relations were on the personal level. Recompense Stanbery and his son Recompense were patriots, while Recompense's other sons were Loyalists. Later in the history, some members were Abolitionists and others were slave-holders. This was all worked out within the church without a split. The vitality and worth of the Baptist principle will be seen through the changing periods.

Perhaps the greatest indication of the truth of the principle upon which our church was founded is to be observed in the fact that this church is older than the United States, and grows stronger with the passing years. Growth and spread of influence have come without compromise of any of the salient doctrines. William Darby and John Stites would be shocked at the social life of the church members of today, but they would be entirely at home in the church worship. It is rea-

sonable to suppose that the original 17 members, could they have lived until this day, would have broadened in outlook and perspective so that they could not be distinguished from the rank and file of the membership of today. The spirit of freedom in the Baptist principle provides for this elasticity of expression combined with rigidity in essential things.

CHAPTER I

The First Quarter-Century, 1747-1772

"...a cedar-shingled house-"

Almost thirty years before Jefferson and his colleagues were writing, "When in the course of human events..." in that document which we know as the Declaration of Independence, the clerk of the small Baptist church in Piscataway, New Jersey was writing:

> "Whereas, in the Course of Divine Providence there is A necessity of A Church to be Constituted at the Scotch Plains in the County of Essex in East Newjersey..."

Two centuries later we pause to look back over the history of that church founded by "necessity" at the Scotch Plains.

One of the necessities for the founding of this new church was a matter of transportation. There were no made roads as we know them and no means of public conveyance except an occasional stage. Very few families could afford to import a carriage from England, and not too many owned riding horses.

There were many things lacking in 1747 which seem essential today. The most important was freedom as we know it. The fifteen who petitioned the Piscataway church for permission to organize a separate church were not citizens but "subjects". Away off in England the King and Parliament decided what laws should bind the few inhabitants of Scotch Plains. For instance, a farmer might have a fine, tall tree on his property. This tree might contain enough lumber for an addition to his small dwelling, or it might make enough firewood for a long, bitter winter. The tree is his, but he dare not touch it. It has been marked out for reservation; some day the Royal Navy may need it for a mast. But conditions in New Jersey at this time were not so bad. Farming was a prosperous occupation, and there was freedom of religion to the extent that a new church might be founded without let or hindrance.

In 1747 the Seven Years' War was in progress, Braddock had met with disaster and death, and the New Englanders, two years before, had taken Louisburg. Before the end of the first twenty-five years of the church life, the increasing friction of the provincials and colonists with their Governors would have led to the very threshold of the War of Independence.

There were mighty men alive in those days. Benjamin Franklin lived not far away, George Washington was gaining military experience, and John Wesley was stirring England with his preaching. It was an exciting age in which to live.

According to our standards the daily life of the inhabitants of Scotch Plains followed a simple pattern. The fireplace served for cooking as well as for heat. Light was supplied by candles, and there was not much sitting up after dark except on the occasions of social get togethers or public meetings. The land was the chief source of income. Because of the difficulty of travel the community was closely integrated and self-dependent. Water for the house was drawn from a well. Dressed for "meeting" the men would be found in knee-length coats of somber hues, doublets or vests often of flowered silk, and three-cornered cocked hats. The women would be seen in rather voluminous dresses and bonnets with shawls or "whittles" across the shoulders. The drinking of alcoholic beverages was the common thing even among Christians, although moderation was expected, as can be learned from the minutes of the meetings.

In such a setting, on August 5, 1747, the Scotch Plains Baptist Church was founded. There was, in the old Piscataway Baptist Church, a number of men and women who lived in or near Scotch Plains. At length the drudgery of traveling so far to services, and the increasing need for a spiritual center within their own community, impelled fifteen of them to ask for "dismission" from the parent church in order to organize one of their own.

A statement about this Piscataway (sometimes spelled Piscataqua) will be of interest. Hansard Knollys, one of the most fearless and active men among the early Baptists, appears to have preached in the vicinity of this New Jersey town. Thomas Killingsworth, another burning light of the faith, also settled there. In 1689 a group of people came together and constituted themselves as a Baptist Church. This church shared with Cohansey the honor of being among the oldest in the State. It is mentioned in all the standard histories of Baptists and is still active today, worshiping in a new and modern building. In the adjacent burying-ground may be seen the headstones of Fitz-Randolphs, Drakes, and others who were among the first members. This is the Mother Church of the Scotch Plains congregation, and this is

the church which placed upon the minutes in 1747 the action of dismissal of Wm. Darby, Recompense Stanbery, Isaac Manning, John Dennis, John Sutton, Jr., Henry Crosby, John Lambert, Mary Brodwell, Mary Green, Catherine Manning, Sarah DeCamp, Tabitha Sutton, John Stanbery, Mary Dennis and Sarah Perce. There is some doubt that the last two became members at Scotch Plains. The names of the other thirteen are recorded in the list of members appended to the minute book.

One of the first acts of the infant church was the drawing up of a Covenant as a guide to faith and practice. A copy of this document immediately follows a copy of the Piscataway action of dismissal in the minute book:

"the

August:5:1747

"The Solemn Couenant of the Babtis Church at the Plains in the County of Essex & in East New Jersey at its Constitution in the year of our Lord as above Sd._____

"We who desire to walk together in the fears of the Lord, do throug the assistance of his Holy Sperit, profess our Deep and Sencear humility for all our Transgressions, and we do all so Solemnly in the Presents of God, and Each other in the Sence of our Own unwortheyness Give up our Selves to the Lord in a Church State.

"According to the Apostolical practice and Constitution 2 Cornns 6 & 16, that he May be our God and we his people through the Everlasting Covenant of his free Grace in which alone we hope to be Accepted by him through his Blessed Son Jesus Christ Whome we take to be our high priest to Justify and Sanctify us and our Prophet to teach us and to be Subject to him as Our Law giver and the King of Saints and to Conform to all his Holy Laws and Ordinances for our Groth Establish and Consolation that wee may be a holy Spowse Unto him and Serve him in our Generations and wait for his Second Comeing as our Glorious Brides Groom, being fully Satisfyed in the Way of Church Communion and the truth of grace in Some Good meashure in one anothers Sperits wee Do Solemnly Joyn our Selves to Gether in a holy Union and fellowship humbly Submiting our Selves to the Decipline of the Gospill and All holy Duties Required of a people in Such a speritual Relation.

(1) "Wee do promis and ingage to walk in all Holyness Godliness Humility and Brotherly Love as Much as in us lies to Render our Communion Delightfull to God and Cumfertable to Curselves and Lovely to the Rest of the People of God.

(2) "We promis to Watch over Each others Conversations and No(t) to Suffer Sin upon oneanother So far as God Shall Disco(ver) to us, And to Stir One Another up to Love and Good(ness) to Warn Reprove Rebuke and Admonish One Another (with) Meekness according to Gods Word in these Cases as our only Rule.

(3) "We promis in Aperticular Manner to pray for one another and for (the) Increace of the Church & for the Presents of God in it & for the Pouring of his Spirit upon it and for his protection Over it to His Own Glory.

(4) "We Do promis to Bare one anothers Burdens to Cleave to one another and to have a fellow feeling with one anotheir in all Conditions both Outward and Inward as God in his Providence Shall Cast us Into.

(5) "We do promis to Bare With one anothiers Weekness and Infirmities With much Tenderness Not Discovering them to Any With Out Nor any with in the Church unless it be According to Christ Rule left us in that Case.

(6) "We do promis to Strive to Gether for the truth of the Gospel and purity of Godliness and Ordinances and not to hold Communion at the Lords table, with those of a Differrent Denomination And to Avoid Cause and Causes of Divisions, and Endever to Keep the Unity of the Sperit In the Bonds of Peace.

(7) "We dopromis to meet to Gether on the Lords Days and at Other times as the Lord Shall Give us opertunity to Serve and Gloryfy God in way of his Worship to Edifie One Another and Contrive the Good of his Church.

(8) "We do promis according to our Ability to Communicate to Our Paster or Minister, God having Ordained that they that Preach the Gospil Should Live by the Gospil. These and all Other Gospil duties We humbly Submit Our Selves unto Promising and Purposing to Perform Not In our Own Strength being Sensable of our own weakness, but in the Strength and by the Power of all Mighty God whoes we are and Whom we Desire to Serve to Whome be Glory Now and for Evermore Amen and Amen."

This covenant was not taken lightly. The meetings which followed produced minutes to show that all infractions of this vow were promptly dealt with, and the erring member was urged to make amends and alter his way of life. Failing such signs of repentance, he was considered "ripe" for excommunication, and so was expunged from the roll and excluded from the fellowship.

Following the adoption of the Covenant, the church elected Wm. Darby and Recompense Stanbery as Elders and Deacons. It is interesting to note that Recompense Stanbery was elected Moderator of nearly all of the church meetings so long as he lived. He must have been a man of recognized worth and leadership.

Perhaps by far the most important action of the church lay in the selection of the first pastor. After a few months of supply and lay preaching, the congregation voted to call Benjamin Miller as regular pastor. Mr. Miller accepted, and for thirty-four years from the date of his call (Feb. 13, 1748) led the Scotch Plains Baptist Church in a steady and vigorous growth.

Mr. Miller was a member of the Piscataway Church and had been led to a deep religious experience early in life, probably under the ministry of the illustrious Presbyterian, Rev. Gilbert Tennant. Mr. Miller seems to have been blessed with a natural executive ability which, combined with high integrity and earnest faith, fitted him for the stern task of building a lasting institution in days such as those. Not only did he labor within his own fold, but he was entrusted with itinerant work by the denomination. Two of his dearest companions were Isaac Stelle and John Gano, each a shining light in his own right.

What later proved to be one of the most valuable pieces of Mr. Miller's work was the baptism of James Manning in 1758. James was the son of Isaac Manning, one of the charter members. Mr. Manning entered the ministry and did a notable work at Warren, chiefly in the field of education. His college in Warren, Rhode Island, was recognized by the Assembly as the College of Rhode Island. This school was later moved to Providence and became what we now know as Brown University. Mr. Manning became its first president. Thus the Scotch Plains Baptist Church, after eleven years of life, influenced the character of the man who should rise to these heights.

The church had joined the Philadelphia Association soon after its organization, and became an active part of that group of churches. The expenses of Mr. Miller were borne by the church in order that he might not fail of attendance year after year.

By July 31, 1765 the church had grown until the two original deacons were overburdened with work. Gabriel Ogdin and Samuel Brooks were elected to make a board of four men.

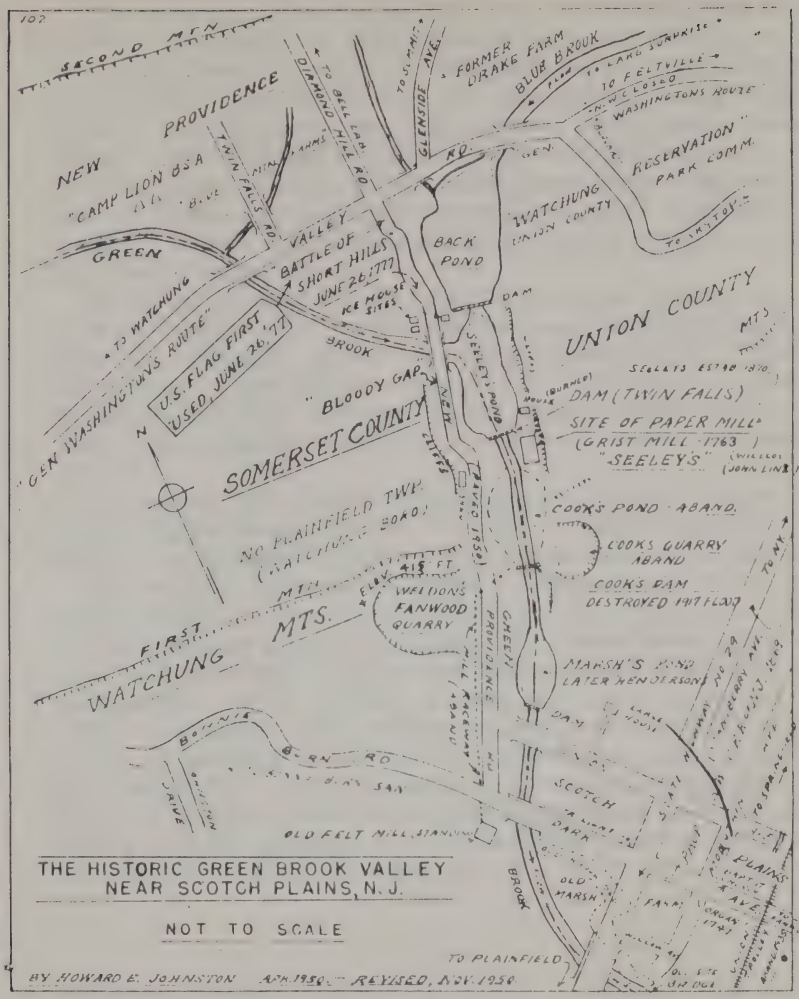
Concurrent with the work in Scotch Plains, the church had an extension work in New York City. In 1753 there were thirteen New Yorkers who joined the Scotch Plains Church with the understanding that they should hold their meetings in New York. Rev. Miller ministered to them as often as he could and served the Communion once in three months. The need for a separate work became more urgent with the years, and in 1762 the members in New York followed the example of Recompense Stanbery and his friends by asking for dismissal in order to found a church of their own. The request was granted.

The new First Baptist Church of New York was just as wise as the Mother Church in the selection of the first pastor. John Gano was called and became a giant in the work. During the War for Independence Mr. Gano served as Chaplain in the army and distinguished himself for ability and courage. There is a fairly-well authenticated story that he baptized George Washington during the course of one of the New Jersey campaigns. When the Treaty of Peace was signed, Pastor Gano was asked by Washington to offer the prayer at the celebration in Newburg.

An interesting side-light on the private lives of the members is afforded by this minute for April 2, 1766: "there shall be no Strong Drink at burials". No less informing is the written commentary of a member ninety years later: "(A Temperance Resolution in 1766. Good. Cora Osborn 1854)."

The First Baptist Church of New York was the first of several children of the Scotch Plains Church. The second was the Mt. Bethel Church which was organized on Sept. 2, 1767. The third was the Lyons Farms Church in 1769.

From the number of additions recorded it would seem that there was a large ingathering in 1768. A total of 48 can be found, which indicates a major revival for a church so small.



The first building used by the church must have been a modest structure. Little information can be found concerning it except that on Aug. 2, 1758 there was a vote to enlarge it and cover it with "Seeder Shingle" both outside and inside. Other work was attempted the following year, for we find that it was voted on Oct. 3, 1759 to sell the seats to cover the cost of the work.

The matter of discipline has been mentioned. The first thirteen years seem to have been free of many infractions of the church laws, but on Dec. 13, 1760 an act of excommunication is recorded (Hannah Mesign has the dubious honor of this "first"), and thereafter the chief business of the church seems to have been the struggle against worldliness and indifference. This may have been due to the growing popularity of the church and its increasing influence which drew people with selfish motives to ask for membership for which they were not spiritually prepared.

Social distinction did not find a place in the young church. It bears many names on its roll followed by indications that they were colored. There are, "Hester, the Wench," "Luey, the Negro," "Gabriel, the Negro," etc. They were expected to hold to the same standard as the white members. In fact, Luey was frequently called to account and finally excommunicated.

There was an incipient missionary urge beyond the immediate neighborhood. On Nov. 25, 1761 the church subscribed a sum toward the building of a meeting house in Philadelphia.

It would be difficult to appraise properly the work and achievements of the church during its first 25 years. The fact that it grew from its original 13 to 100 members indicates that it was solidly founded and was meeting a need in the community. As the minutes disclose, it was a strong factor in the moral life of the neighborhood. It was fruitful to the extent of founding three other churches and starting James Manning on his career as educator. At the close of the quarter-century, Benjamin Miller was the revered and useful pastor who was to be spared to the work for nine more years. Thus the church ended its first period.

CHAPTER II

To Half a Century, 1772-1797

The Tides of War

The second quarter-century of the Scotch Plains Baptist Church was coincident with the most decisive twenty-five years of our country. Five and one-half months after the twenty-fifth anniversary of the church, the Boston Tea Party startled and awakened the colonies; by the time of the fiftieth anniversary a new nation, the United States of America, was well-established among the other countries of the world, and a new flag, the Stars and Stripes, was becoming familiar in far-away places. The public career of George Washington, including his military leadership and service as the First President, is included in this quarter-century span.

In the world beyond the seas, this period records an unrest among peoples resulting in insurrections and revolutions, the most notable of which was the French Revolution. In 1793 King Louis XVI was beheaded. Just about the time the church clerk was making the last entry in the fiftieth year, Napoleon was well-launched on his career of conquest and bloodshed.

The daily life of the members of the Scotch Plains Church was gradually changing. The somber colors once considered most appropriate for clothing were giving way to brighter hues. Nearby Philadelphia with its 40,000 inhabitants was the largest and richest of the cities of the new world. Its luxurious tastes affected the New Jersey countryside. Wall-paper was imported and slowly gained in popularity. The invention of the cotton gin in 1793 started the trend toward greater efficiency in farming and manufacture. The publication of Thomas Paine's "Common Sense" unsettled the views of many, and preachers did not find it so easy to keep their flocks of one mind and one faith.

Little non-essential traveling was done from 1772 to 1797, due to the discomfort of the conveyances, the sparsity of good roads, and the uncertain hospitality of the wayside inns. Letters and parcels could be sent to friends or business associates at a distance, but delivery was slow. The postage was paid by the recipient rather than by the sender.

Let us see how our church fared during this time of warfare and change.

The first entry for the 26th year of the church's history sets the pace and gives us an insight into the sanctuary of Christian relationship which did not yield to the swirling currents of political and social upheaval without: "Febr. 3, 1773...inquiry was made whether we are at Peace amongst our Selves and no objection made". Benjamin Miller had long been the pastor, and he and his people understood one another and had learned mutual trust and forbearance.

This peace which the Baptists had among themselves they valued so highly that they determined to insist upon their right to the same peace in public affairs. In Massachusetts the established church had borne so heavily upon the conscientious scruples of Baptists against yielding religious matters to the dictates of the state that the Baptists of surrounding colonies came to the aid of their brethren. In 1774 a group of delegates from Baptist bodies met with the Continental Congress in Carpenters' Hall in Philadelphia and aired their grievances. The Scotch Plains Church was notably represented by her sons, Dr. Manning and John Gano. Not content to be included in the exchange of words, the church raised a sum of money to help send a certain Mr. Smith to England to plead the cause. For some reason Mr. Smith did not undertake the trip, possibly because the friction between the Colonies and the mother country became too acute, or, possibly, because the hope of early independence suggested another course. In any event we read this minute of 1775: "the Money raised for the despecing the cost of Mr. Smith's goeing to England on the account of the Opression used by the Prispetrons (Presbyterians) against the Baptist to be given to the Relief of said oprest Baptist". Thus the church took its stand for the Baptist principle of separation of Church and State.

A direct mention of the Revolutionary War cannot be found in the records of the church. The only indications of abnormal circumstances are found in the frequent removals of members to other localities, and the statement that one yearly Association meeting would not be held. In the minutes of the Philadelphia Association, however, it is recorded that the Association met with the Scotch Plains Church in 1776, and that a resolution was adopted at that session calling the churches to set aside four days of fasting and prayer in each quarter for the spiritual welfare and safety of the country. In Providence Dr. Manning held his college together with difficulty

due to the seizure of his main building by the British who used it for a barracks. In New York, the First Baptist Church was sadly disorganized and the members scattered; the pastor, John Gano served as a Chaplain with Washington's army.

Of greater immediate concern to the church than the war was the death of the beloved pastor, the Rev. Benjamin Miller. Mr. Miller had been associated with the church for almost 34 years; indeed he had come as the pastor shortly after the organization of the new church. His loss left the church in an uncertain and discouraged attitude.

For more than four years following the death of the Rev. Miller, the church was without a settled pastor. It may be that the unsettled state of the country had something to do with the hesitation of the church in selecting a permanent leader. Too, qualified Baptist ministers were scarce in those days. For a few months Mr. Runi Runyon served the church in a part time capacity. Following Mr. Runyon, Mr. Benjamin Coles was, in the blunt words of the minutes, "hired". He remained for about two years, working faithfully to the extent of his ability, but making no apparent headway against the spirit of the times.

During Mr. Coles' term an interesting item of business came before the church which had "Met as Usual to Consult the Affairs of the Same for Gods Glory and the Good Discipline theirof". It appears that some stated meeting of the church was to fall on Christmas Day and the point was taken as to whether or not the church should take notice of the holiday. Although we have no record of the argument, pro and con, we do have the action of the church on record that, "No Respect to be Paid to Christmas more than any other Day".

At the close of 1784, a young Irish preacher named George Guthrie visited the church and remained as interim pastor for a few months before his removal to Morristown.

A new day dawned for the church on December 15, 1785. On that date the Rev. William Van Horn accepted the call of the church to take the place of Benjamin Miller. He was a man just under forty years of age, who had had a successful pastorate at Southampton, and had served with the troops as Chaplain during the war years.

Things began to happen soon after Elder Van Horn's arrival. On December 29 a committee headed by the pastor brought in some proposals for connecting the Church and Congregation

in joint exertions for the support of the organization. It appears that two separate bodies had been operating independently. The plans were approved under the name of "The Baptist Church and Society at the Scotch Plains". This matter having been cleared away, the church was ready to go forward on a substantial financial basis.

Another problem presented itself forcibly in February of 1786. The old parsonage which had housed Mr. Miller and his family caught fire and was entirely consumed. A month later it is found that definite plans were being made to erect a better and more durable house of stone. As to the location of the new house there was some disagreement. Finally it was voted to "indulge" Mr. Van Horn in his choice of site. This has proved a happy conclusion, for Mr. Van Horn selected the spot on the corner opposite the church where the parsonage (since enlarged) now stands.

With the material concerns of the church put to order, Mr. Van Horn set about the business of building up the membership in numbers and spirituality. His energy seems to have met with a splendid response. In July of 1786 he conducted a baptismal service which was witnessed by 700 people. The Clerk remarks: "A good day, Gloria Deo". After that, baptisms were frequent and the candidates numerous.

As is often the condition of a strong and growing church, the Scotch Plains Baptists were arbitrary concerning their doctrines. Denominational tolerance or co-operation was something for the future to unfold. For instance: in 1788 a committee was appointed to wait upon sisters Issabel Allen and Johanna[h] Compton to enquire into the report of their having been "led away by methodistical principles". And when a substantial citizen named Doctor John Stites offered himself for baptism with the reservation that he might be free to commune with other churches which practiced infant baptism, his application polled many negative votes. He offered to abstain from such communion unless he warned the church in advance of his intentions. Finally, he dropped his objections rather than divide the church.

The restlessness of the people in the growing nation occasioned the loss of many members, but also afforded the church the opportunity for mothering new Baptist bodies. At their request the Drake brothers and their families were granted letters of dismission as they started out on the long

journey toward far-off Kentucky. The Rev. John Gano, having completed his long labors in the New York church, accompanied them. They reported back to the church that under date of November 28, 1788 they had organized themselves into the Particular Baptist Church at May's Lick, Kentucky. In later years this church grew to be one of the strongest in that part of the country and is active to the present day.

Another group of members who lived about midway between Scotch Plains and Piscataway considered it to their advantage to have a church of their own, and they were dismissed on August 21, 1792 to constitute a Baptist Church at Samptown.

All during these years the minutes give evidence that the church members were obeying the Biblical injunction of settling their own difficulties without recourse to law. An illustration is found in 1793. A certain sister Harris accused a sister Harrison of "fraudulently taking her Sope". Witnesses were produced and the case was heard, tried and settled by the church. The verdict was that sister Harrison made very good "sope" of her own from new ashes and had no need of taking the soap of anyone else.

A new interest in music appears. In 1793 it was voted to establish a Singing School. Encouraged by this, some bold member raised an objection to the time-honored method of reading the line of the hymn before singing. Apparently he suggested that they omit this preliminary. At a later meeting a compromise was reached to sing without reading half the day, and to read the line the other half. Eventually, however, the church voted to go back to the old custom of reading the line.

An honest appraisal of this twenty-five year period cannot be all praise or all blame. The difficulty of the national disorders intruded into the church, and it is amazing how well the group held itself to an unwavering line and discipline. Also, the change-over from one pastor to another was a liability. Perhaps the church was too rigid at a time when the mental and material horizon was broadening, and this rigidity encouraged pettiness in the complaints of members. One of the greatest achievements was the alteration of the laws governing the Vestry which created a more effective organization. The mothering of two sturdy churches brought the total of "children" to five. There is a hint of a new outlook toward the support of a pastor. The old method of having

various members supply firewood for the parsonage was breaking down, so that the church found it necessary to purchase the firewood for Rev. Van Horn. The pastor's salary was frequently in arrears. But taken in all, the prospect for the next quarter century (of which Rev. Van Horn was to share the church's fortune for eleven years) was not so dismal as was the prophecy written in the minutes by the Clerk at the close of a session when so few were present that no business might be transacted:

"Forsaking the assembling themselves together!
Alas, this inattention,
Forbodes awful declenation!"

The Board of Trustees was organized in 1788. The first members were William Darby, Jedediah Swan, Benjamin Laing, Samuel F. Randolph, Rev. William Van Horne, Joseph Manning, and Nathaniel Drake. Rev. William Van Horne was elected president, and William Darby vice president. The seven members of the board were elected annually, 1788-1905. In 1906 the board was enlarged to nine members, three of whom are elected each year. Until 1874 the president usually was also the treasurer: since that time the offices have been separate, and now various parts of the treasurer's work are divided among four persons.

Since 1788 about one hundred eighteen men have served as trustees: some briefly, some for nearly half a century. Recompence Stanbery, Aaron Ball, Dennis Coles, Maxwell Frazee, Corra Osborn, J. Ackerman Coles, F. W. Westcott, Alfred D. Beeken, John P. Bornman, Edward W. D. Johnston, John Z. Hatfield, Frank E. Weldon, Harry Paff, and Edward R. Hatfield have served for twenty-five years or more on the board.

CHAPTER III

The Three-Quarter's Mark, 1797-1822

"...out of the flames.."

It is not likely that the members of the Scotch Plains Baptist Church or their pastor, Mr. Van Horn, marked the fiftieth milestone on the road of the church's life. Quite likely they started off on the fifty-first year with the same dogged determination to abide by the Baptist principle another day.

Beyond the church doors the nation was still young, and was suffering growing pains. This third quarter-century of church history saw Louisiana, Florida and many of the Western Territories being added to the original Colonies. New Jersey was becoming one of the oldest parts of the United States. Inventiveness was growing under a free enterprise system; in 1807 Fulton's strange smoke-gushing ship astonished the world; twelve years later a larger steamboat successfully crossed the Atlantic. The states were losing their apathy toward the Federal Constitution. Another war (1812) was fought with the mother country to a rather confused conclusion. In 1809 Abraham Lincoln was born; few knew it, and only his parents cared.

The world beyond our borders was still struggling against Napoleon and used much of this twenty-five years in defeating and exiling him. Greece became an independent nation. In England a girl child was born named Victoria. Italy was in national birth throes. Russia made the first Antarctic discoveries. The subject of slavery was being reviewed in many parts of the world.

After the turn of the century the mode of dress changed radically. Men favored long trousers in place of the knee-breeches. Long, double-breasted coats took the place of voluminous open coats of earlier days. Tall beaver hats were gaining popularity. The women were inclining toward the simple dresses called Empire, which were worn without the once-popular fluffy petticoats. Trade was taking its place in importance with agriculture and seafaring. People were possessed of a great curiosity about the West.

It is this period which the church faced from 1797 to 1822. Let us see how it met the situation.

The Parsonage, 1948

A healthy, and completely Baptistic trend is noted early in this period, namely the increased interest of the layman in worship participation. The Singing School so recently established began to bear fruit, and the issue of "singing without reading the line" was re-opened and brought to a successful conclusion. On May 30, 1798 the vote was heavily in favor of the "new" method. Someone had noticed the need for new hymnals, and an order was placed for an additional quantity of Jones and Allison. The books were not available. After due deliberation, it was decided to introduce the books of Watts. This latter book was not new to New Jersey. Not far from Scotch Plains, in the little town of Springfield, a Captain of Infantry had used the Watts hymnals from the church to make wadding for the muskets of his hard-pressed men. He is reputed to have said, "Give them Watts, boys!"

Another sign of lay activity is found in the charitable work done among the members. Mention is made of the needs of Susannah Hampton, Sister Sutton and Sister Harris, among

The Parsonage Parlor

others. Only when the funds of the church were insufficient to meet the demands did the church shift the responsibility to the town. When that step was necessary, deacons would lay the matter before the town's officers and secure the grant for the member.

Attendance at business meetings showed an increase, and the clerk, no longer dismal, could report as high as 50 present.

Fortunately, the Baptist Church was beginning to meet with rivalry from other sects, and this brought forth a review of doctrine and practice which could not have been other than informing and profitable to the members. The ground was prepared for the New Covenant which was to come after Elder Van Horn's departure. It is interesting to note that while the Baptists had no will or desire to persecute others for differing beliefs, nevertheless they were vigorous in their denunciations of doctrines opposed to their own. The Methodists seem to have been particularly objectionable. In 1803, a number of the members confessed themselves sincerely convinced that the

Baptist teaching of Election was not according to Scripture. The deacons and the pastor labored with them, but they held firm and united with the small Methodist congregation. The Baptist Church refused to grant letters, and sorrowfully "excluded" the erring members from the fellowship. Some years later a few of these members requested reinstatement, and satisfied the church of their "repentance". On the other hand, letters of transfer were amiably granted to any who wished to unite with the Seventh Day Baptists. It appears that any Baptist church was given the benefit of sound doctrine, whereas other groups were held in suspicion. The day of denominational co-operation was far in the future.

The church had given birth to several congregations, as we have noted, and now it began to be fruitful in the production of ministers. In 1806, Brother O. B. Brown was given a full trial of his ability, and was granted a license to preach. In those days a congregation was more concerned with a minister's "call" and "gifts" than with his scholastic training, although the men called by the Scotch Plains Church to be regular pastors were unusually well prepared in the schools.

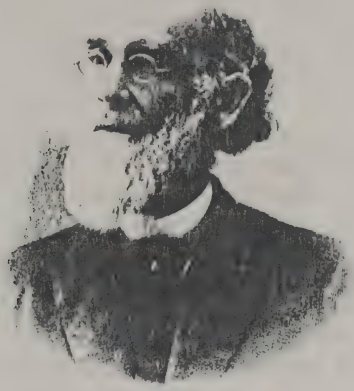
In 1807 the church suffered the loss of its second pastor, the Rev. William Van Horn. He had served the church for nearly a quarter of a century, and had always held the esteem and affection of his people. During the last months of his pastorate, he had been unable to preach, and the church relieved his burdens with pulpit supplies. After his resignation, he and his family started for the Ohio country, but he died on the way. For the third time in the sixty years of its history, the church was faced with the selection of a new leader. The members set about this with little delay, in contrast to the long interval after the death of Mr. Miller.

While searching for a pastor, the church was supplied by Elder Jacob Randolph and Mr. Runyon.

Two names were placed in nomination at a church meeting: Elder L. Lathrop and Elder Thomas Brown. There was a majority for Thomas Brown and the matter appeared settled. However, when the Congregation met (the body representing the temporal affairs of the church), there was a strenuous objection made against the Church selecting a pastor without the presence of the Congregation. Therefore, the action of the Church was set aside, and a joint meeting of both bodies was held. The decision was the same: to ask Thomas Brown,

Pastor of the Baptist Church in Salem, New Jersey, to visit and preach, with a view to being considered for the pulpit. In 1808, then, we observe that the same democratic system of choosing a pastor which we know today prevailed.

Mr. Brown paid his visit in March of that year, and accepted the call tendered to him in April. He took over his new task on July 1, 1808.



Thomas Brown 1808-1828

There is a happy elation noticeable in the minutes concerning the call of Mr. Brown. He seems to have been a man who instantly inspired confidence and respect. It was with unanimity that he was asked to visit as a candidate, and with wholehearted conviction that he was called to the pastorate, and with enthusiasm and warmth that he and his family were received into the parish. As the years followed, this fine relation between pastor and people was not dimmed. Mr. Brown was an excellent preacher who ofttimes outdid that excellence with inspired oratory. During his years with the church there was a gradual departure from the petty censoriousness found in earlier church meetings, and a gaining spirit of lovingkindness, although none of the requirements or disciplines were compromised. Surely he earned his salary of $250 per annum, the use of the parsonage, and fire-wood "found".

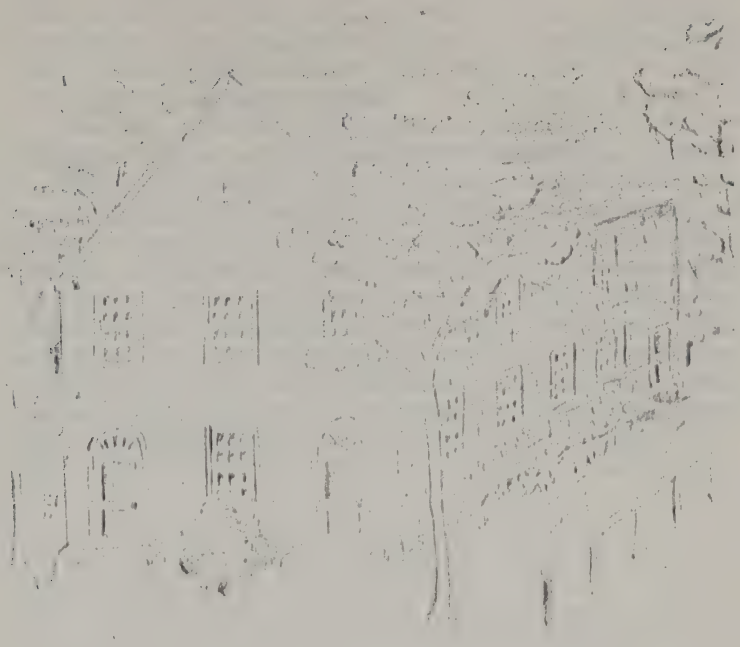
In the same year that the new pastor arrived (1808) we find another minute which indicates that the church, in accord with Baptist principle, was taking due interest in the affairs of the country:

"1808
Jany 28th
Died at Congress in the Citty Washington. Our much Esteemed Brother and Deacon in this Church, Ezra Darby, Esqr."

In the third month of his pastorate, Mr. Brown was commissioned (perhaps at his suggestion) to review the old Covenant with Deacon Ball, with the purpose of revision or substitution. The work was on the agenda from Sept. 28, 1808 until July 26, 1809. The pastor and deacon had decided upon the substitution of a new Covenant.

The new Covenant included a lengthier doctrinal statement, omitted the disputed clause concerning the taking of Communion with those of a different denomination, and gives a general impression of greater dependence upon the love and mercy of God. Among the signers are bearers of the names Darby, Stanberry, Manning and Frazee, names which were found at the time of the original Covenant. Others of the original families were still represented in the church, but apparently were not represented at this particular meeting. It is interesting to note that one of the signatures is "Marg^{t} Webster an Ethiopian".

This mention of Ethiopian brings up the matter of slavery. It is evident from the minutes that some of the members held slaves without censure from the church. This same Margaret Webster who signed the Covenant is mentioned as "a free woman of colour", but a certain Phillis is described as "an Ethiopian belonging to James Brown". Eight years after this entry of 1808 (Jan. 31, 1816) is this item, "Phillis a woman of Coullour now belonging to Jacob Stanbury". If this is the same Phillis, as is indicated by the word "now", members of the church may have bought and sold the member Phillis without compunction. There appears to have been a feeling of the utmost racial tolerance inasmuch as both white and colored members had the same rights and obligations in the church, but also an utter lack of objection to slavery as a moral issue. That there was equality is further evidenced



The Old Meeting House

by the entry of Dec. 21, 1817, "Died - London, a worthy African member of this church".

The name of Cole, later to be so highly respected, occurs in this quarter, and the deaths of Elizabeth Cole and David Cole are recorded.

A disaster, which later proved a blessing in disguise, overtook the church during the winter of 1816-17. The meeting house, which had been built before the church was organized in 1747 and which stood northwest of the present building, was completely destroyed by fire. As the members stood about the smoking ruins, the faithful Recompense Stanbery said, "Brethren, there is no better time to resolve to rebuild than now, as we stand around these smouldering embers." Immedi-

ately he made his subscription to the building fund. Many others followed his example, and the First Church of New York made a contribution. A better and larger building was erected on the same site at a cost of three thousand dollars. The "sedar-shingled house" had been replaced by a nobler structure to the glory of God.

For the remainder of the quarter-century the church went steadily forward under the able leadership of Mr. Brown.

This period of the church's history may be said to be one of stabilizing and tranquilizing. There was not much falling away by reason of moral or doctrinal lapses. The standards of the church were squarely stated, and the candidates for admission were carefully examined. The church grew in numbers and in influence. The quick recoveries after the death of Elder Van Horn and the burning of the meeting house speak well for the ability and energy represented among the membership. The church reflects the national attitude of the time as regards optimism, hope and determination.

CHAPTER IV

The Centennial 1822-1847

"...an Irishman"

The church finished seventy-five years, and stretched out on the last lap of the century in full vigor and confidence. The living conditions of the people were rapidly changing. During this quarter century the first railway was established in the United States, Morse invented the telegraph, Goodyear vulcanized rubber, and the sewing machine was put on the market. Political conditions were changing as well. The Battle of the Alamo eventually led to our war with Mexico at the close of this period. The subject of slavery was occupying the thoughts of Congressmen and others, and Garrison's "Liberator" was beginning to set the lines for the Civil War. The new religion of Mormonism was creating a stir and gaining many adherents.

Beyond our borders there were wars and rumors of war. Great Britain was actively engaged in subjugating parts of India, France was changing dynasties, Bolivar was raising the cry of independence in South America, and Garibaldi was doing the same in Italy.

About the middle of the twenty-five years, penny postage was inaugurated, so that news traveled about the states with comparative rapidity. Germs were not considered in the scheme of things; milk was delivered in large, wooden barrels from which was dipped the quantity necessary to fill the customer's pitcher or pail. Dieting was far in the future. A lady's "light" breakfast in 1836 might consist of six fried eggs and as many slices of bacon. Traveling peddlers were the usual merchants for the hamlets and farms. Their patent medicines were in great demand. Gas was introduced for lighting purposes, and for many years hotels hung small signs under the jets warning the visitors to "turn off the gas - do not blow it out!" Canal boats and the new railway took the place of the old stage coaches for travel.

All in all, 1822-1847 was an exciting time in which to be alive; a boisterous, happy, progressive and promising time. And, under Pastor Brown, our church took full advantage of it.

During the minutes of this time the name Hetfield or Hatfield begins to appear with great frequency, and the family

has been represented in an active way in the affairs of the church for well over a century. We miss some of the original names, and others appear for a while, then drop out. The West made great inroads on all eastern communities during this period, as exploration and settling went on apace.

Pastor Brown continued to be in the confidence of his people. By way of example, a certain Zac. S. Allen was accused of taking chips which did not belong to him. When his case was brought before the church he requested that it be considered only when the Pastor could be present. Unfortunately, the church was soon to lose Elder Brown.

On November 2, 1828, Pastor Brown resigned to assume the pastorate of the church in Spread Eagle (now Great Valley), Pennsylvania. He had given more than twenty years of faithful, loving, and interested service to the Scotch Plains Church, and he was to be sorely missed.

The church supplied itself with visiting elders and lay preachers for the regular services and prayer meetings during the pastorless months, setting to work, in the meantime, at the task of finding the man who was to be its fourth minister.

On March 25, 1829 the committee presented the name of a Brother Murphy of New York as a likely candidate for the pulpit. The church authorized an invitation to this minister to occupy the pulpit for one Sunday. For some reason his efforts were not all that could be desired and a later meeting failed to result in a call.

While the church was pastorless there appears to have been some wandering on the part of the members: the minute book censures one who had "imbibed" the Universal doctrine.

At last a good man was found, and the church gave a call to the Rev. John Rogers of Pemberton. Mr. Rogers accepted and removed to Scotch Plains in August of the same year. He was "an Irishman" who had left the Presbyterian Church because of his conviction of the validity of the teaching of baptism by immersion. He had had a splendid academic training including theological training at the University of Edinburgh. Missionary work held a high place in his estimate of true Christian activity. Mr. Rogers appears to have been, in every way, a worthy successor of the three pastors who had served the church before him.

Baptist church polity and customs of the time are reflected in the minutes of this period. A formal installation was

arranged for Pastor Rogers, a certain Elias Frost was granted a license to preach, deacons were ordained, representatives were sent to help constitute a new church (Rahway), and a delegate was named for the new Missionary Society of the convention; money was appropriated to assist in printing the Association minutes.

For various reasons - death, exclusion of the unfaithful, migration to the Western Territories, inroads of other sects - the church had diminished in numbers. The clerk records 126 members on May 29, 1832. Under more favorable circumstances and the labor and zeal of Pastor Rogers, the church grew until the records could show 388 in 1838. Mr. Rogers baptized about 150 during his twelve years with the church.

That the church was constantly weighing and considering its doctrines and practices is evidenced again by a vote to revise the Covenant (September 1837). Perhaps no other temporal reason can be given for the long history of the church which is more pertinent than this eagerness to be free from the bonds of tradition and to re-think the Christian obligation in the light of the New Testament. One result of this procedure was an ever-growing sense of social and moral obligation. Under the older covenants a member could use alcoholic beverages at his discretion if he avoided drunkenness, but now an applicant for membership is denied because he is a dealer in cider! (October 30, 1839).

A light is cast upon the economic standards of the times by several entries in reference to the regular charitable works among the members: the church allots seventy-five cents a week for a "needy sister", while another is boarded out for one dollar a week. The dollar rate was attractive enough to cause some rivalry for the privilege of taking the boarder.

Also, the amounts of various collections would appear to be small, although they were considered generous in those days. Elder Rogers promoted the missionary cause, and mention is made frequently of sums being donated to the Burman and other mission stations.

Holidays which mean so much to America now were put in a secondary place when there was a conflict with church activities. In 1838 a vote was taken to observe July 4th as a day of prayer and fasting, and on Christmas day 1839, a

regular business meeting of the church was held without the slightest mention of there being anything unusual about the day.

After twelve years of happy, successful work together, pastor and people came to a parting of the ways in the early summer of 1841. Mr. Rogers resigned on May 23, 1841, with the resignation to take effect the second Sunday in June. He had decided to move to Perth Amboy and could not be persuaded to reconsider. He was a godly man and did this, as all things, in a conscientious manner.

The people of Scotch Plains could name their pastors with pride: Miller, Van Horn, Brown, Rogers. All were men of spiritual stature, educational attainment above the ordinary, and leaders in the community and denomination. A man unworthy to follow these saintly ministers was about to become the fifth head of the congregation.

John Wivell was an Englishman with a seafaring background. He had a natural ability for speaking, and was able to impress men with his bearing and assurance. He joined the Methodists after his professed conversion, and later turned to the Presbyterians who licensed him to preach. In time he came to the New World and became a Baptist under the ministry of the Rev. Duncan Dunbar in New York. The Scotch Plains Church called this man on November 14, 1841 and he took up his work in March of 1842.

The beginning was auspicious. A plan which some of the more devout members had conceived of having a longer Sunday service met with Mr. Wivell's approval. On March 30 the church voted to have two sermons with a half-hour intermission. In effect there were to be two full duplicate services with the exception that the sermon was not to be the same for each. Some one (perhaps the treasurer!) put through an amendment that an offering was to be taken at each service. The prayer services were to be multiplied to the extent that three meetings a week would not be out of the ordinary. This increased fervor was probably part of a general religious awakening throughout the nation. Finney's revivals had not been forgotten. In addition to the worship within the church buildings, camp meetings supplied added opportunity for religious expression. On September 9, 1942 the Clerk records the death of one of the members due to "upsetting a carriage at Camp Meeting".

The Old School House

It appears that the ardor of the members cooled, for within four months Mr. Wivell was complaining that it "was painful to preach to empty pews" at the second service on the Lord's Day. By September 28 this situation was so apparent that the church voted to return to one service.

In 1830 the New Jersey Baptists organized, but the Scotch Plains Church was most deliberate about breaking away from the New York Association, and as late as May 17, 1843 put on record a vote against joining the East New Jersey Association. In time, of course, the objections were overruled, and in 1844 delegates were sent to the new Association.

The matter of revising the Covenant resulted in a vote to adopt the Rules of Faith and Practice and the Covenant as used in the First Baptist Church of New York. By vote the clerk placed these statements on the minutes and they cover ten or more pages of the large record book.

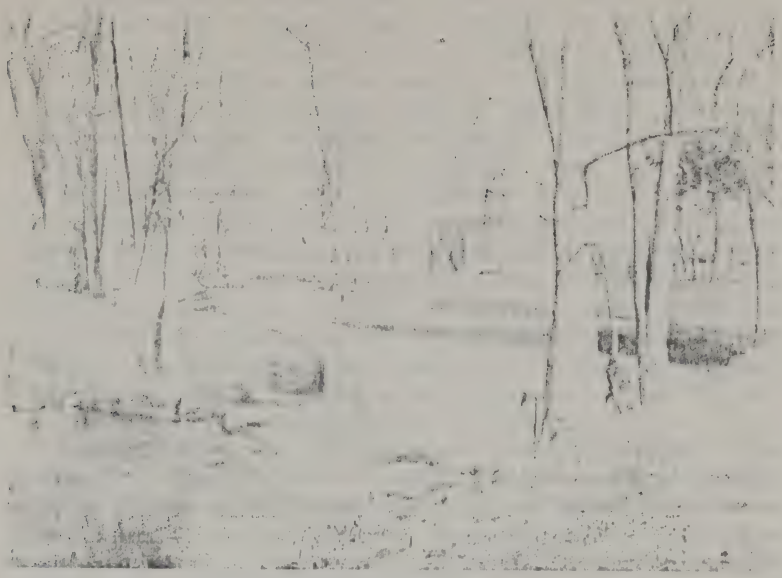
Mr. Wivell's order of service for Communion Sunday seems to have been a departure from the usual, for we find some of

the women objecting to it to the point of bringing the matter before a church meeting. The consensus was that this sort of thing was and ought to be at the discretion of the pastor.

Revival efforts marked the year 1843. As the result of a series of midwinter services, 34 were added to the church on confession of faith. Frequent baptisms are noted, and an interesting light on the method is supplied by an entry of May 14, "After the sermon, proceeded to the water and baptized". This "water" was Green Brook at the foot of the Watchung Mountains. This was not the day of indoor baptistries filled with carefully heated water!

Elder Wivell's term as pastor came to an abrupt ending. Reports of moral impurity had been bandied about, but his people could not believe him guilty of the charges. Finally, Mr. Wivell realized his danger and decided upon a clever move. On the Lord's Day, November 18, 1843, a Communion Sunday, he did not go into the pulpit. The people waited, and then it was announced that the pastor wished to read a statement. Mr. Wivell presented himself as an injured man, denounced those who were putting out reports derogatory to his character, stated that he felt under the circumstances he could not render an effective service, and dramatically resigned. He asked that a letter of dismission be granted him that he might seek another parish and continue upon his pastoral labors. So moved were the people that they voted the letter without much hesitation. For some unexplained reason the clerk delayed the preparation of the letter for two weeks and during that time well-substantiated reports concerning Mr. Wivell's conduct were received. A meeting was called and, due to the nature of the evidence, the men and women were separated for the hearing. Mr. Wivell was permitted to testify. In short order the shocked church reversed their decision of November 12 and excluded Mr. Wivell from the membership. Subsequent events were to prove the wisdom of this action.

Although the embarassment and disillusionment caused by their pastor's unworthiness unsettled the church, the morale and self-esteem were not appreciably lowered, as is evidenced in the reaction to a rebuff. A certain Elder Aaron Perkins had been invited to the pulpit, but early in March he wrote to the church declining the honor. The Clerk notes, "...a letter from Bro. Perkins declining to become our Pastor!!"



Green Brook: Early Baptisms Were Held Here

In the month following, on April 14, 1844 to be exact, a call was extended to William E. Locke, the pastor of the Baptist Church in Sing Sing, New York. Mr. Locke accepted and took up his work on May 2. Unfortunately he did not possess the peculiar qualities necessary to meet the situation existing after the Wivell episode. His ministry was rather barren in every way, and he added but four members by baptism during his five-year pastorate. Perhaps his most noteworthy achievement was the preparation of an account of the first hundred years of the church's history. Many copies of the sermon embodying his findings are possessed by members of the church at the present time, and the paper is highly valued.

It was Mr. Locke's privilege to be the pastor of the Scotch Plains Church as the century mark was reached. For the first time, in the minutes mention is made of an anniversary, and the one-hundred-year period closes with this entry:

"July 28, 1847

Here ends our proceedings during the first century of our Church existence."

Although the most troubled period of the church yet recorded, this quarter-century is more indicative of the strength of the church than any of the three preceding. Up until this time the chief difficulties were domestic, that is to say within the closely-knit membership. Lapses from piety and sound doctrine occupied the minds and annals of the church. The years 1822-1847 brought the rivalry of other sects, the lure of the opening West, and the challenge of a Great Awakening in spiritual things. Had the organization had another Van Horn, Miller, or Rogers to help it compete with the surging tides to the very end of the period, the story might have been different. As it was, Pastors Wivell and Locke added, each in his own way, to the necessity for lay decision and leadership. Looking forward it will be found that this shifting emphasis brought out a new method of approach, and a new lay self-reliance which has persisted until this day.

The church not only competed successfully with distracting influences, but gained in numbers and power. It stopped for a long breath of retrospection, looked at the record prepared by Pastor Locke and found it good, and started out on the second century giving Pastor Locke the respect and support due to the leader of such a church.

CHAPTER V

One and a Quarter 1847-1872

"of brick and stone..."

Following the centennial service of August 8, 1847, the Scotch Plains Baptist Church started off on another quarter-century which was to be big with problems for the church and for the nation, yes, and for the world.

The year following the celebration witnessed the end of the war with Mexico and the discovery of gold in California. Within a few months the gold-seekers were on the way and the "rush" of '49 started in earnest. The nation occupied itself with gathering this form of wealth. It also considered the obligations inherent in the form of wealth represented by slaves prior to 1863. In the meanwhile Daniel Webster and other giants in Congress, Harriet Beecher Stowe and contemporary writers, and thousands of common men and women brought the issue of slavery to a white heat until the country was aflame. The years 1861-1865 saw the country torn asunder as the Civil War raged. Following the close of the war and the assassination of Lincoln the difficult period of Reconstruction in the South was matched by the onward surge of the pioneers in the West. The Transcontinental Railroad was completed in 1869. Important to the church, also, were the founding of the Christian Science Church in 1866, and the writings of Charles Darwin during this period.

The notable happenings beyond our shores included the Crimean and Franco-Prussian wars, the discoveries of Livingstone in Africa, and the creation of a united Italy through the efforts of Garibaldi.

Near the end of this quarter-century the Great Fire at Chicago laid waste one of the largest of the western cities.

The customs and habits of the people were changing with the changing economic and political fortunes. In the late '40's men began to favor heavy beards. Lincoln gained the distinction of being the first bearded President. The new game of "baseball" became popular with men and boys. The banjo and guitar were the favored musical instruments of the young people. Except in the large cities, candles and whale-oil lamps were used for illumination at the beginning of this period, but in 1859 kerosene was introduced and the oil boom

of the late 1860's made possible the wide use of this oil for lighting purposes. Photographs were made by the Daguerreotype method. After the Civil War the "tintype" picture became the style. Epidemics of cholera were all too frequent. The first Pullman "sleeping car" was put into use in 1858.

The vogue in dress dictated that the women wear tight bodices, and voluminous skirts which swept the ground. Shawls were stylish, as were small caps. The men wore suits of heavy material, with long coats and tall hats. Children were small replicas of their parents.

With this brief glimpse at the outer world which was to have its inevitable effect on all life in the United States, we return to the history of the church as an organization.

In late 1847 a member was excluded for joining the Methodists, which indicates two things: the Methodist group had persisted in the community as a rival denomination, and the two churches had not come to the point of exchanging letters or dismissals.

The more devout members were deeply concerned over the lack of baptisms and of the spiritual temper of the church in general. In 1848 a day of prayer was appointed "because of the low state of religion among us".

Evidently discouraged by his lack of progress, Pastor Locke welcomed a call from the church in Amenia, New York, and resigned at Scotch Plains on August 5, 1849. Subsequently he united with the Presbyterian denomination.

After a short period of hearing supplies, the church extended a call (December 2, 1849) to Joshua E. Rue who was serving the Sandy Ridge, New Jersey church. Mr. Rue accepted the invitation and took up his work on January 2, 1850. He was voted a salary of $350 per annum and the use of the parsonage.

Mr. Rue was a native of New Jersey, and had been ordained in 1845, which would seem to indicate that he was a young man when he came to Scotch Plains. He had received his formal training at Lafayette College and at Madison University. His coming proved to be a great blessing to the church and community; his preaching was simple but loving, and soon twenty-seven converts were baptized.

So successful was the early work of the new pastor that the church voted him a raise in salary of $50 which is recorded in the minutes for March 26, 1851.

Due to the new spiritual condition of the body, the deacons began to look with more critical eyes upon the members who continued in their lax ways. A number of trials are recorded in these years of Mr. Rue's leadership; indeed, the pastor himself preferred charges against a member "for a railer and false accuser" because of remarks made to him at the parsonage. The member was excluded.

Unfortunately Mr. Rue was not a man of rugged constitution, and his increasing debility somewhat casts a morbid and pessimistic aspect over the latter part of his work. In addition to his own frailty, he was handicapped by his wife's long illness. On November 8 Mrs. Rue died. The couple also had lost a child while in Scotch Plains.

Ill health and sorrow impelled Mr. Rue to resign on November 27, 1853. His resignation is copied in the minute book and covers two large pages. It describes the Scotch Plains years as the "happiest of my ministry". This pastorate had lasted four years.

After his departure from Scotch Plains, Mr. Rue served as agent for various Baptist societies, including the Peddie Institute. He died in retirement in North Carolina in 1887, and his body is interred in the Scotch Plains burial ground beside the body of his wife and near the remains of Benjamin Miller, first pastor of the church. The Ladies' Circle later erected a monument to mark the spot.

For six months the church was without a regular pastor, and then the choice fell upon Rev. James F. Brown of the Great Valley, Pennsylvania Church. Mr. Brown was the son of the third pastor of the Scotch Plains Church. He had been born in the parsonage and lived there for the first nine years of his life. There were many of the members who remembered him, and his coming was a happy occasion. He and his wife were received by letter on July 27, 1854. He gave the church a successful pastorate of six years' duration, and the work grew and prospered under his leadership.

Another instance of the church's indifference to holidays when they interfered with church affairs is noted on November 29, 1855: Voted to hold church meeting "it being Thanksgiving day by appointment of the Gov."

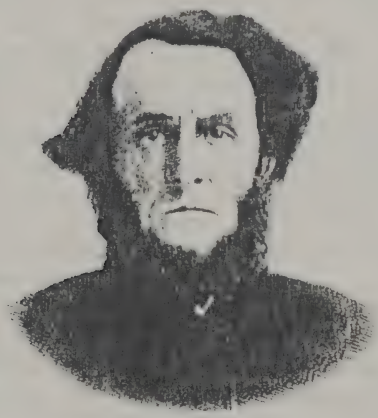
In 1856 a dance was held at the home of one of the members, and all who were present were cited to appear before the

church. Eventually they all repented and were restored to fellowship.

The year 1857 was one of great financial difficulty for the church and membership, but it also marks one of the best periods of additions to the roll.

A reading of the minutes of these years shows that the pastor was often absent from the business meetings of the church. It appears that he was in great demand by the denomination and other groups. On April 29, 1860 he resigned to accept the pastorate of the active church in Bridgeton, New Jersey. While there he received an honorary degree from the University at Lewisburg, and was elected to the chancellorship of that school.

Just as the nation was on the verge of the Civil War, a call was extended to the Rev. William Luke, pastor of the 83rd Street Church of New York City. Mr. Luke and his family were received by letter on December 9, 1860.



William Luke, 1860-1867

Mr. Luke served the church during a critical and exasperating time. The opinion in all churches was divided, particularly at the beginning of hostilities, and some pastors were blamed for being too outspokenly abolitionist. Mr. Luke was not a man to let the stirring events pass him without notice, and he seems to have permitted his strong convictions to

enter into his public offices. Some were pleased, but some were offended. During his six years with the church he had but two persons come for baptism.

On September 29, 1864, the doleful clerk writes: "Time for regular church meeting, no one attended. Alas, alas-!"

Pastor Luke experienced difficulty making ends meet on the salary and other support afforded him. Finally he put into a letter a description of the circumstances together with his plans for the future if conditions were not changed. A meeting was called to "examine the situation". The consensus was that the pastor should have an increase of $200 to persuade him to remain, and plans were made to raise the additional money outside the church membership.

On August 12, about twenty members requested their letters for the purpose of forming a new church in Westfield, New Jersey. Their request was granted. On October 3, John Hatfield followed the others to the Westfield church.

After having weathered the difficult war years, Pastor Luke resigned on December 9, 1866 to take effect on the first of the year following. He had accepted a call to the church in Greenport, Long Island. When he left, the membership of the church stood at 105. It is probably fair to say that the national situation was the chief factor in the decline of the church during this pastorate.

1825715

The church delayed the selection of a new pastor for six months, and then, on June 9, 1867, called a young man just out of Madison University - Joseph C. Buchanan, A. M. His membership was transferred from the Cherryville church, and he came at an annual salary of $600.

For the first time the church was faced with the necessity of ordaining its pastor. A reading of the records shows proceedings almost identical with the usage of today. A Council of Pastors and Lay Representatives of the other churches in the Association was called. The Council heard the candidate give his account of his Christian Experience, Call to the Ministry, and Doctrinal Statement. After due deliberation, the church was granted permission to ordain Mr. Buchanan. The ordination service was held on that same day, October 1, 1867.

Mr. Buchanan aroused the church from its lethargy, and the able members of the church began to take new interest in the work. All agreed that a more suitable building was needed.

Joseph C. Buchanan, 1867-1878

In order to clear the way legally for this undertaking, it was voted to secure a Charter for the Scotch Plains Baptist Church Society. This was done.

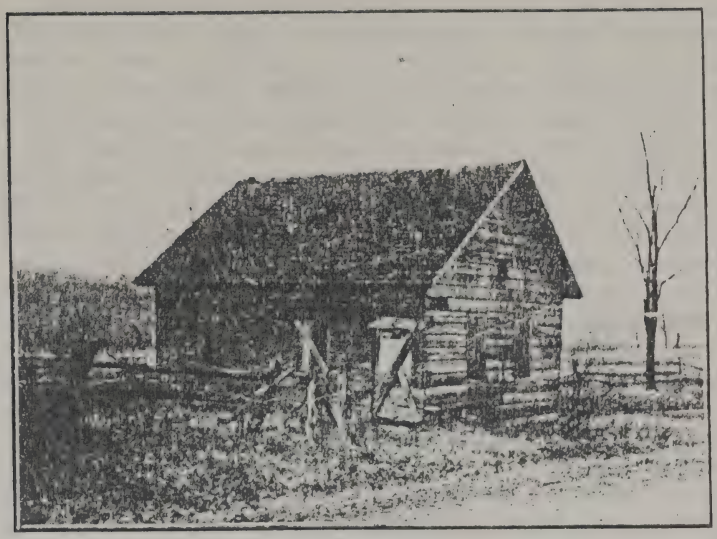
In 1869, the Rules of Faith were again revised, evidently not to compromise in any point of essential doctrine, but to restate the salient beliefs and eliminate ponderous phraseology and unnecessary statements.

The clerk lists 145 members on May 26, 1869, which shows a net gain of 40 during the pastor's first two years. He had baptized nearly fifty in the great ingathering of 1868.

March 30, 1870 is a red letter day in the history of the church. On that day the Committee on Building presented plans for a brick and stone structure, to be erected on the corner opposite the parsonage, at a cost of $23,000. They were given authority to proceed.

The minutes of the following year are filled with references to the new building in progress. During the meeting of September 28, 1870, the building was thoroughly discussed, and some members objected to the crosses which were being used as architectural ornaments.

It appears that the first Sunday worship service was held in the new building in July of 1871. The November church



How dear to this heart is the school of my childhood,
When fond recollection presents it to view!
The blue pail and dipper, the slab seats we sat on,
And the old hickory gad that we youngsters all knew;
The teacher's big arm-chair, the desk that stood by it,
And the stove, and the wood box we all had to fill.
O, the little old school house!
The storm-beaten school house!
The Old Jackson School House that stands o'er the hill!

Compliments of David Hand.

meeting in 1871 was held in the lecture room of the new building, as were all subsequent meetings.

On March 27, 1872, the Building Committee made a final report showing the complete cost of the structure as $29,606.61. The members expressed themselves as entirely satisfied. That is, with one exception. A member moved to remove the crosses from the church building, but his motion was lost by an overwhelming vote.

The building is the one now occupied by the church, with the exception of the Educational Building. It measures fifty by one hundred ten feet, and includes a lecture room behind the sanctuary. The style is generally Gothic. It has substantial furnishings, including a pipe organ.

Upon the completion of the new building, the church found itself heavily in debt. Unexpectedly, the railroad was removed further from the village and the hoped-for gain in population did not materialize. Added to this misfortune was the general depression which took hold of the country about that time.

As has been noted at the beginning of this chapter, this was a quarter-century full of problems for the church as well as for the nation. Unlike earlier periods of twenty-five years' duration, the church experienced a number of comparatively brief pastorates, some of which were marked by seasons of ineffectiveness and strife. Yet, despite all this which was adverse, the church came through intact and with a lovely new meeting house. One of the noteworthy features of this time is the addition of influential citizens to the church membership. This whole period may be thought of as a painful preparation for greater days to come. The physical equipment for an enlarged and more attractive program was provided, leadership (at least potential) was made available within the group, and a spirit of co-operation gradually emerged from the chaos of divided opinion. Under the able leadership of Mr. Buchanan, the church crossed the threshold of another quarter-century.

CHAPTER VI

The Sesquicentennial 1872-1897

"...from unwisdom, strength-"

The twenty-five years which were to round out the sesquicentennial of the Scotch Plains Baptist Church were to make up the first quarter-century which was to be unmarked by a major military campaign. This was to be a period of national peace, and that peace was to be reflected in the gradual strengthening of the church body. This time is probably the first in our history which can be remembered by members now living.

Life was greatly changed during this era by the numerous inventions for the simplification and enjoyment of life: the typewriter, the telephone, the phonograph, the electric light, the automobile came into use in the years 1872-1897. The Panama Canal was begun, although it was not completed until the turn of the century. Labor began to assert its rights, and violent collisions with management resulted in events such as the Haymarket Riot. The American Federation of Labor was organized. In New York Harbor the Statue of Liberty was unveiled. The number of states was growing toward the present 48.

Abroad, the British were having a fierce struggle in India, and Queen Victoria was declared Empress of that far-off land. Germany and Austria were changing rulers and political leaders. Turkey and Greece were in conflict.

Family photographs speak more plainly than words can describe the manner of dress during this period. The general feature of the clothing for both men and women was its cumbersomeness in the light of modern fashions. High collars for both men and women added to the discomfort of heavy garments. House furnishings were much like the clothing - heavy, and with frills and dadoes. "Victorian" expresses much of the material and social aspects of life at this time. The new inventions which have been mentioned were slow to gain acceptance and expensive to acquire. Bicycles were numerous, especially during the years edging toward the "Gay Nineties". Cigars were favored by gentlemen, but the cigarette was under the stigma of disapproval and spelt "dissipation". Church members were no longer "cited to meeting" for dancing, although this form of recreation was

not generally approved. The "theatre", too, was a borderline amusement. In the religious world, great revival meetings such as those under Moody and Sankey swept the United States and England.

At the beginning of this period, which, by the way, is one remembered or read about with a feeling of nostalgia ("the good old days") by our older people, Mr. Buchanan was still serving the church, and the paint and varnish on the new building were still fresh and bright.

In 1873 we select two significant entries from the minutes of the clerk. On March 30 the church received into membership Dr. Jonathan A. Coles and Mrs. Mary Grace Coles, members of a family which was to be most generous toward the church. On November 24 a church meeting was postponed because the church was holding a "Fair". Heretofore, Christmas, Thanksgiving, the Fourth of July, nothing could interfere with a set meeting! Some of the ancient members slumbering peacefully in the adjacent burial ground might have considered this ungodly frivolity. It is an indication of the change in thinking.

A custom which obtains to this day was inaugurated in February of 1874: an offering was to be received at each Communion service which was to be set aside for the relief of the poor in the parish. Charity was thus systematized and dignified, and was no longer an erratic, embarrassing procedure.

In May of 1874 the church entertained the East New Jersey Association.

The minutes of 1877 record an unusual occurrence, with no explanation beyond the bare facts. On March 28, Pastor Buchanan resigned. From subsequent entries it appears that he remained in the parish without a charge, and that his reason might have been ill health. On May 30, the church voted to ask Adam Chambers, who had been supplying the pulpit since April 1, to continue until September 1. On November 28, the members voted to ask Mr. Buchanan to recall his resignation and continue as pastor until April 1, at a sum not to exceed $15 a week. Mr. Buchanan accepted the offer and continued on until July 31, when he asked to be released to take charge of the church in Pemberton, New Jersey. A letter of high commendation was prepared by the church. The relations between pastor and people appear to have been of the highest order throughout his pastorate.

Mr. Buchanan will always be remembered as the builder of the new church, and as an able and devoted preacher and administrator.

On November 8, 1878 a call was extended to the Rev. James H. Parks, but Mr. Parks did not feel the leading of God in the matter. Four years later he was to accept a similar invitation. In the meantime, the church called Uriah B. Guiscard from the church in Brewsters, New York.

Mr. Guiscard was an Englishman who had received his education in his native country. His pastoral record in four

Uriah B. Guiscard, 1879-1882

previous charges was good, and the church looked forward to a notable period. He took over his new work in August of 1879, although the call dated back to April 29.

Mr. Guiscard came to the church during one of the most critical decades of its entire history. The debt incurred by the building had not been amortized in a wise manner, nor were the regular expenses of the church wisely budgeted. The new pastor was to find that the church would have difficulty in raising his small salary of $10 a week. The membership had dwindled in numbers and influence, and the spirit was one of discord and hopelessness. The mortgage on the church was weighing down heavily and it was a burden on the members to keep up the interest alone. The parsonage was in poor repair. This general condition is reflected in a minute for November 26, 1879: it was voted to light the main

audience room with gas and hold evening services "as long as what gas there is in the tank holds out".

Despite these handicaps, Mr. Guiscard led the people in two major improvements: a bell was placed in the church tower, and an attractive iron fence was put about the cemetery.

On the spiritual side there was small advance. Mr. Guiscard was an acceptable preacher and a man of fine qualities, but he was unable to make progress where the need was greatest. He baptized two, and it was during his pastorate that the use of fermented wine at Communion was discontinued in favor of fresh grape juice (1880). In 1881 the clerk reported a membership of 143.

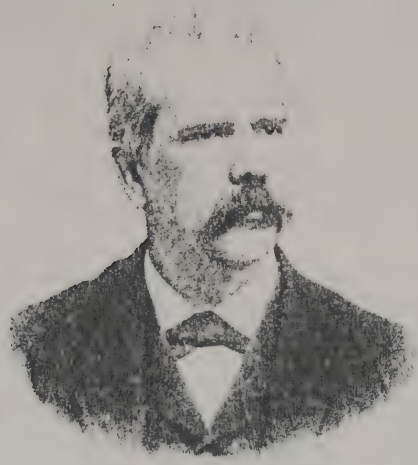
To add to the church's despondency, three able members died and were sorely missed for their loyalty and counsel: Jared S. Stout, L. H. K. Smalley, and Henry Hetfield. Mr. Hetfield was 88 at the time of his death, and was the oldest member of the church and senior deacon. His membership covered a span of 56 years, and he had been on the Board of Deacons for 53. A touching and loving memorial is spread on the minutes to perpetuate the memory of Henry Hetfield.

Thoroughly discouraged, Mr. Guiscard resigned on March 26, 1882, to be effective whenever he could secure another charge. In that year the church reported a membership of 133, showing a net loss of 10 for the twelve months.

On August 30, Pastor Guiscard was still endeavoring to find a new field of labor, and the church decided to make another effort toward vitality. It was voted to look about for a new pastor, and Mr. Guiscard was advised that the pulpit would be supplied by the deacons, but that he might remain in the parsonage for a reasonable length of time.

A new call was extended to the Rev. James H. Parks, and the salary was placed at $800 per annum. Mr. Parks received the call of November 27, 1882 and accepted, effective the second Sunday in January of the year following. That this was a happy decision for both the church and Mr. Parks is proved by the fruitful years of his pastorate.

Mr. Parks was a native of New York City. He was a close student and held the degree of Master of Arts from both Columbia College and Princeton. During his pastorate at Scotch Plains he was honored by a D.D. degree from Shurtleff College. His pastoral work was done in Connecticut, New



James H. Parks, 1883-1893

York, New Jersey, Pennsylvania and Ohio. The work done in each charge redounded to his credit.

Before entering on his new field of endeavor, Pastor Parks requested a pledge from each officer that he would support his work to the extent of his ability. This was not an empty gesture, inasmuch as the trustees had been considering seriously the abandonment of the church property to discharge the heavy debt by default. The earnestness and energy of Mr. Parks soon dissipated this feeling of despair, and a new era opened before the church.

One of the first improvements is shown by a note that the lecture room is lighted with gas by the "new machine". No mention is made of a limited quantity of gas in the tank!

On April 18, 1884, Mr. Guiscard announced that he was removing to a new charge in Newton, New Jersey, letters were granted to him and his wife, and thus the last tie with the lean period of the church was severed.

In order to keep the church from further expenditures, many shifts were made to keep the old equipment in service. The furnace under the auditorium was so worn that it was necessary for someone to sit up with it all Saturday night and coax it along, to guarantee a comfortable room on Sunday.

Pastor Parks and Dr. Westcott took turns at this job. These two men turned their hands to many other endeavors, such as the opening of oysters when the Ladies' Circle gave suppers.

This Ladies' Circle deserves mention. It was organized soon after Mr. Parks' arrival, and Mrs. Parks became the first president. By untiring effort the women managed to raise more money for the church than any one other agency of that time. Nothing seemed too difficult or laborious, and the husbands and children of the members aided them in every possible way.

While the financial situation took much of the pastor's time and skill, yet we find evidences of a steady growth in membership. During his eleven years in the church, Mr. Parks baptized 73 persons.

The old proverb, "God helps them who help themselves," might be quoted here. By strenuous and sacrificial efforts the interest on the debt was paid annually, and by 1888 $2000 had been paid on the principal, when two wholly unexpected legacies made possible the payment of debt and the establishment of a trust fund for future years. Matthias Lee named the church residually legatee of his large estate. Unfortunately, his will was contested with great bitterness by distant relatives. Consequently the church received much less than Mr. Lee had intended. Following this, James C. Lyon left his estate of $10,000 to the church and it was received without litigation.

On March 15, 1889, with the church in calm waters, Dr. Parks requested and received a leave of absence to be spent in travel abroad. He went with the blessings and prayers of his people.

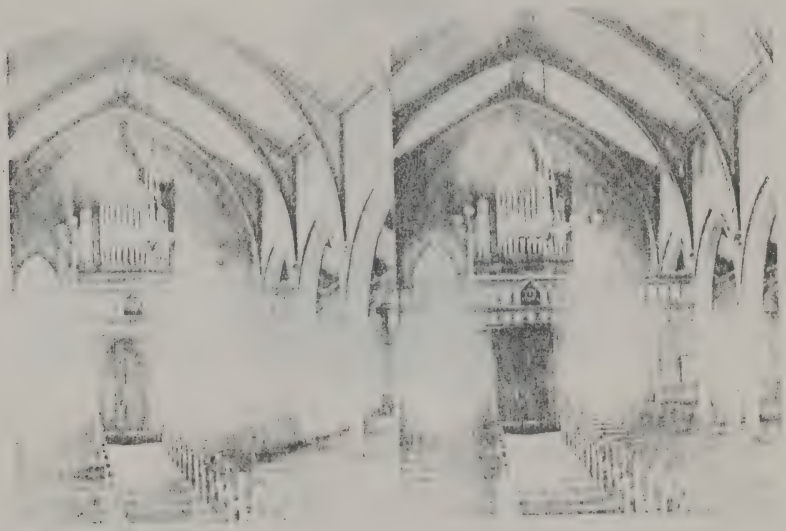
Before Dr. Parks' departure, he received by letter one who was to be a most helpful member, Dr. Abram Coles. To the loss of the church, he was to enjoy but two more years of life, and his death is recorded on May 3, 1891.

After Dr. Parks' return, the church decided to put the major emphasis on building up the membership, and engaged two evangelists for two weeks of services. The Rev. Pratt and the Rev. Harriman were secured, and their efforts were blessed by 22 baptisms. Before the coming of the evangelists, the church voted to enrich the church music by engaging a regular organist and a leader of music.

In 1890, the pastor's salary was raised to $1300 per annum, an increase of $500 over his starting wage. Apparently the church could well afford this advance.

The Young People's group which has remained active until the present day was organized in 1891. This group was to prove the training ground for later leaders.

After a pastorate of 11 years, Dr. Parks resigned in October of 1893 to take effect the first of the year following. With sorrow and great regret his resignation was accepted.



Rear of Church, 1890

He retired from the active ministry and moved into his own house across from the church. For a number of years his help and counsel are noted in the minutes of the church.

It was difficult for the church to find a man whom the members could accept in the place of Dr. Parks. Eventually, on April 1st, 1894, the choice fell upon the Rev. J. S. Braker of Philadelphia. Mr. Braker was a young man of robust health whose experience had been confined to city churches of larger membership than that of Scotch Plains. In later years, Mr. Braker remembered the delight of the new experience in the

smaller community and with a membership small enough to permit close personal friendships. He was well-prepared for his task by training in Bucknell University and Crozer Theological Seminary, followed by two pastorates in Philadelphia.

The first years of Mr. Braker's ministry were concerned with resolving the difficulties surrounding the Lee lawsuit, and in making provisions for the wise use of the bequests.

James S. Braker, 1894-1899

There was time, however, to win and baptize a number into the membership.

A change, which was considered by many to be a great improvement, was made in 1896 by the removal of the organ from the rear to the front of the sanctuary.

Thus the church came to the end of 150 years. The actual anniversary was August 5, 1897, and a suitable observance was planned and carried through. It was the wish of the church that a history be written as a permanent record of the illustrious past of the church. The Rev. J. H. Parks and Judge James D. Cleaver were requested to write the book. The resulting volume, substantially prepared by the printer, is a masterpiece of brevity and accuracy. Many families in the church cherish copies to this day.

Seely's Home and Seely's Falls, 1900

To summarize this quarter-century is not hard. This period was one of adjustment to changing circumstances, including the hard realization that the church lives only by the constant and sacrificial efforts of the members. The near loss of the beloved buildings shocked the members into a new understanding of the meaning of stewardship. During this time too, recognition was made of the need for auxiliary groups within the church. Too much had been put upon the shoulders of the trustees and deacons. No one can overestimate the strenuous work of the men who served on these boards through the years, but it was impossible that they should do everything. The emergence of the Ladies' Circle and the Young People's group was a move toward wider dispersion of effort in the labor of the church. Judge Cleaver has called

this the "Era of Legacies". Certainly the ones received began a series of bequests which have broadened the church program.

The four pastors, all good men, gave to the utmost of their talents and consecration, and set examples of righteousness and integrity.

The Back Pond, 1889

CHAPTER VII

One and Three-Quarters 1897-1922

"...stewards unashamed..."

Just about the time the history of the church had come off the press and was being read eagerly by the members and friends of the congregation, the newspapers came out with headlines announcing the destruction of the warship Maine. And thus began the first of the two wars which should occur within this quarter-century of the church life: the Spanish-American, and the First World War. These two wars were to produce the dominating figures of Theodore Roosevelt and Woodrow Wilson.

In the field of discovery and invention may be mentioned the airplane and radium, and the first radio broadcasting.

Other notable happenings within our country during this time include the San Francisco earthquake and fire, the benefactions of Andrew Carnegie, the first plotted motion picture ("The Great Train Robbery"), the death of Mark Twain, and the Arctic explorations of Commander Peary.

Abroad, the Russo-Japanese War was fought, Amundsen discovered the South Pole, and the Russian Revolution started the growth of Communism. From 1914 to 1918 a great part of the world was in conflict.

After the "Gay Nineties" Americans began to take the automobile seriously, and by 1914 the machines were a common sight on the roads. Clothing began to be less cumbersome, and a freedom of costume was allowed for swimming and other sports. Women's skirts left the ground, and, at the close of the World War, started an alarming climb toward knee-length! Bobbed hair for girls and younger women became popular in the 20's. Home furnishings were of simple design and made for use and comfort. "Big Business" was synonymous with the United States. Industrialization proceeded at a great rate.

Starting off in this tremendously significant era, the Scotch Plains Baptist Church entered a period of comparative prosperity with the able Mr. Braker as pastor.

Late in 1898, Mr. Braker felt the leading of God to another field, and offered his resignation. A committee was appointed to confer with him, but his decision held firm. His pastorate closed at the end of that year. The church drew up and spread

upon the minutes a touching and eloquent set of resolutions. A copy of the resolutions was engraved and presented to Mr. Braker.

For the first time in the records, a reception for a departing pastor and his wife is noted for January 3, 1899. Mr. and Mrs. Braker were the guests of the church at a farewell party.

So vigorous was the church by now, that no hesitation impeded the call of a new pastor. The Rev. G. M. Shott of New York City was engaged as a supply pastor for six months at a salary of $1300 per annum. On August 13, Mr. Shott received a call to the regular pastorate to begin on October 1.

Rev. Shott was a Virginian who had received his educational training in Richmond College and the Southern Baptist

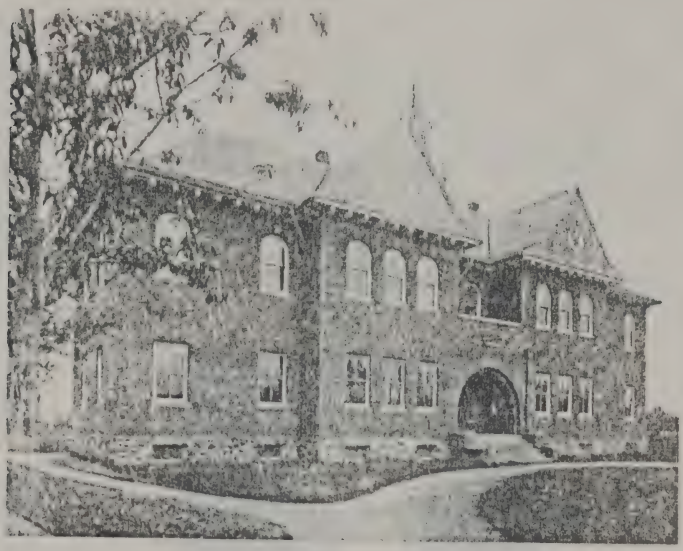
Gideon M. Shott, 1899-1904

Seminary. He had held several successful pastorates before coming to Scotch Plains. His wife was an exceptionally able and helpful co-worker.

At this point it is interesting to note in a letter to the Association that a "trolley railroad" had been put through the town, and the church was encouraged to believe that the population would increase because of this aid to commuting.

Throughout the history of the church, a tendency to be among the first to accept worthwhile changes can be noted. It is not surprising, therefore, to find that Scotch Plains was among the first to inaugurate the use of the individual communion service. On October 5, 1902, it was voted to replace the common cup. This step brought the communion service to the form still followed today.

By 1903, it appears that the church had acquired a reputation for being a "rich" congregation. Writing to the Association in 1903, the clerk regrets this impression and states



School No. 1, 1892

that the financial condition is nowhere near what people think it to be. Indeed, there is a note of discouragement. Quite possibly the legacy money had been used too generously.

Among the members received in 1903 were Mr. and Mrs. John Z. Hatfield who returned their letters from the church in Westfield. It was not long before Mr. Hatfield was elected a deacon, in which office he continued for many years.

Once again the church faced the problem of changing ministers. The Spanish-American War was past and gone,

and the church was running along smoothly, although nothing spectacular was being attempted or achieved, when Pastor Shott announced that he was resigning to take effect March 1, 1905. Before his time expired, the opportunity to consider a good prospect for the pulpit arose, and a committee discussed arrangements with Mr. Shott to resign as of that date (Nov. 6, 1904), with the salary to continue until Dec. 31. Mr. Shott was agreeable to this plan, and within a month the congregation extended a call to the Rev. Thomas Moore-Smith (Dec. 4, 1904).

There is one circumstance surrounding the call of Mr. Moore-Smith which is the beginning of a new trend brought about by the growth of the Baptist work. A Dr. Moorehouse "advised" the church to call Mr. Moore-Smith. Up until this time, the pastors were generally called from churches nearby, and they were men known to the congregation. Now, there is the instance of a stranger being called, upon the advice of one who knew him and his work. This is quite a common procedure today, and the denominational secretaries are consulted when a pastoral change is to be made.

Mr. Moore-Smith was born in Ireland, and received his training in schools in Ireland and at Glasgow University in

Thomas Moore-Smith, 1904-1908

Front of Church, 1925

Scotland. He had served three churches in Scotland and Ireland before coming to Scotch Plains.

There are but few notes regarding Mr. Moore-Smith's service. The chief thing which may be said is that there were numerous additions to the church. It was during his time that the plan of a weekly church calendar was first considered.

After three years of service, Pastor Moore-Smith resigned on Feb. 2, 1908. A committee appointed to talk with him brought back a report advising that the resignation be accepted. This report marks another milestone, inasmuch as it is the first typed material to be filed in the minute book.

On August 9, 1908, the church called an exceptionally able leader in the person of the Rev. Franklin K. Mathiews. Mr. Mathiews accepted the call and began his work in September at a salary of $1300 per annum. Immediately the work began to take on a new tone, and activities increased.

However, before the accomplishments are outlined, it will be well to record some statistics concerning the new pastor.

Mr. Mathiews was born in Middletown, New York, and was educated at Peddie Institute, Brown University, Crozer Theo-

Franklin K. Mathiews, 1908-1913

logical Seminary, Union Theological Seminary, and Harvard Divinity School. He was 35 when he came to Scotch Plains from a pastorate in Ridgewood, New Jersey.

Early in Mr. Mathiews' ministry, the 8 o'clock evening service was changed in favor of a vesper service at 4:30, after which the Youth Group (now the B. Y. P. U.) met under the pastor's jurisdiction.

A community survey was made in 1909, and it was found that only 10% of the residents in the community attended church. This spurred the members on to increased zeal in bringing in new people. This local work was seconded by the Mission Society, formed by Mrs. Mathiews, to promote the world-wide mission of the church. In 1912, this society is reported as being very active.

In 1910, Mr. Mathiews sponsored a Children's Church, another indication of his interest in the young people.

The next year was a banner year in the church's history. It was a good year financially, but beyond that was the magnificient gift of Dr. J. Ackerman and Emilie Coles. A building, which had been the church meeting house, and later a public

The Parsonage, 1910

school, was purchased by them. A gymnasium and bowling alleys were added, and the building has since been used as a Parish House for the Church and the community.

In 1912, the lovely parish house was opened with suitable ceremony, and became the gathering point for the youth of Scotch Plains. It was, of course, the property of the church and under church supervision. It would be hard to estimate the amount of good which the Coles' gift has done through the years.

After five years of notable service, Mr. Mathiews resigned to take effect Sept. 30, 1913. The people strenuously objected, but he was sincere in feeling that he had done his work and was needed elsewhere. Those who knew him best have called him an aggressive, hard-working pastor.

The Rev. E. T. Tomlinson was secured as interim pastor and supplied the pulpit until the call of the Rev. J. Madison Hare on July 5, 1914. Mr. Hare's pastorate was to prove one of those long and prosperous periods which marked the church earlier in its history. He was a man of energy and imagination, and he inaugurated many new plans. He was a good men's

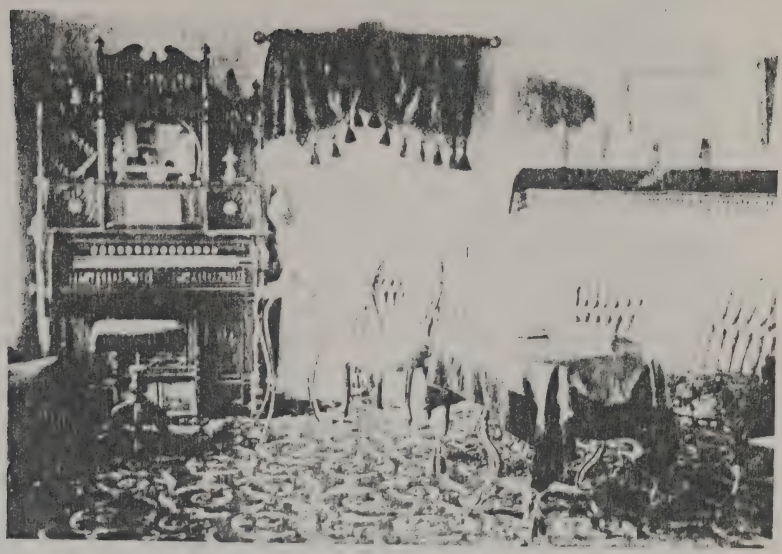
J. Madison Hare, 1914-1924

worker and spent much of his time and effort in carrying on the program at the Parish House.

A sample year of this pastorate is 1915: "Prayer-and-Way-of-Life" meetings were held, there was a great increase in missionary activity, the Sunday School grew in numbers and influence, the use of duplex offering envelopes is noted, and Dr. Coles and his sister continued their benefactions. These two generous people set up a trust fund for the church which should take effect upon their deaths and provide a never-failing source of income for the upkeep and improvement of the property. Thousands of times the church has had occasion to remember with deep gratitude the devotion of the Coles.

The year 1916 is noted for an increase in social activities and work. The Parish House was instrumental in welding the community into a unit. At the same time the church continued its emphasis on world-wide missions.

As many of the members recall vividly, 1917 was a critical year in the nation and in the church. Several wars had been successfully weathered by the congregation, but this was a war of tremendous magnitude, and the Draft Law invaded hundreds of homes in the parish. Pastor Hare (from this time known as Major Hare) felt it to be his duty to enlist as a



Bornman's Parlor, 1905
This parlor is typical of this period

Chaplain. He went to the Mexican border with the 4th New Jersey Militia and was absent four months. After a brief time at home, he decided to go with the regular Army. The church granted him a leave of absence dating from October 1, 1917.

During Christmas week of 1917, the Rev. A. B. Strickland of Providence came as the stated supply during Pastor Hare's absence. He was known as a good Bible student, and set about the work of comforting the people during this difficult time.

The year 1919 was one of sadness, although it ended on a note of hope. As the war closed, the church records state that 32 of the members of the Sunday School were or had been in service. The influenza epidemic reached Scotch Plains and took several promising members, including the president of the B. Y. P. U. Also, Miss Emilie Coles died. It was in this year that the Sunday School was changed from 9:30 to 2:30 o'clock. This experiment of an afternoon Sunday School was widespread in both Pennsylvania and New Jersey. The joyous close of the year was brought about by the return of

Pastor Hare, who resumed his work in September of 1919. A serious illness prevented his best efforts for some weeks.

With the war a matter of history, the church, in company with thousands of other churches, co-operated in the New World Movement, a project to raise millions of dollars for the rehabilitation and evangelization of the world. Scotch Plains was given the huge quota of $25,589, and this amount was triumphantly oversubscribed. The church had taken a new lease on life under the leadership of the pastor.

The country was in a state of prosperity in 1921, and the church capitalized on this condition by getting its finances in excellent condition and by making improvements in the church. Visual education is first noted in this year in the mention of motion pictures in conjunction with the Easter and Christmas tableaux. The Northern Baptist Convention held the annual sessions in Atlantic City, and the church sent both Rev. and Mrs. Hare as delegates with all expenses paid.

The church lost by death in 1921 Deacons David Hand and William Archbold. Mr. Archbold was 92 and his life span stretched back to 1829. How much he had seen in those years!

Coming to the 175th year of church life, the congregation

School No. 1, 1925

voted to entertain the East Association, and set aside October 15, 1922 as the day of the anniversary celebration.

An appraisal of this twenty-five years will, necessarily, place in the forefront the gifts and bequests of the Coles which made possible the operation of the Parish House. This was an era noted for awareness of the social implications of the church's message, and this structure enabled the Scotch Plains Church to give expression to that awareness.

During this time the church put its financial affairs on a business-like basis. Heretofore, missionary projects were allotted Sundays in the year for special collections. Each month one or more of the missionary organizations of the denomination received special attention. Now, the duplex envelope is introduced to make mission giving a regular part of the member's stewardship.

The ministers who served the church during this time were, without exception, well-trained and prepared for their chosen task. Despite the modest salary which was offered, the church was able to draw to its ministry men of merit. Letters from several of these men on the occasion of the 175th Anniversary give expression to the joy of their years in the "old church".

The Church, 1900

It may be concluded that this quarter-century was, on the whole, one of stability and gradual gain. The two wars were weathered without too much difficulty, and the church served its day and generation.

Dr. Coles' Residence, "Deerhurst"
This was the show place of Scotch Plains until about 1925

CHAPTER VIII

Two Centuries 1922-1947

"...turmoil without, peace within"

The members of the Scotch Plains Baptist Church could not know, nor could anyone know, that this last quarter-century of the two hundred years was to be the saddest which the country, and perhaps the whole world had ever known. Riding along on a false prosperity, the nation was ill-prepared for the sudden collapse of 1929 and the resulting decade of unemployment and suffering. And, slowly rising from the economic disaster, the people of the world were to be plunged into the worst war of all time - the Second World War of 1939-1945.

This era brought out a few heartening things. There were the magnificent feat of the young Lindbergh who flew from New York to Paris in 1927, Byrd's Antarctic explorations, the rising voice of the humble Gandhi, and the humanitarian efforts of the new Roosevelt government. Within this period, too, are included the great improvement in the radio receiving set and the beginning of television.

Life was changed chiefly by the many inventions which put even housework on a machine basis. This was the climax of the machine age, and closed with the splitting of the atom in a way which made possible marvelous or dreadful things for the future beyond 1947.

In the church, the new progress is noted in the minute book: many of the reports are typed. Pastor J. Madison Hare was alive to the methods of business, and successfully applied them to church work. For example, he appointed a committee representative of the various groups in the church to survey the whole field of church endeavor and bring in recommendations for increased usefulness. This group began to work in 1923 and soon proved its value.

In January of 1924, another forward step was taken in the plans for an Every-Member Canvass to enlist the financial support of every member. This custom is now common in most churches.

An interesting entry of April 24, 1924 has to do with the Union Services being held with the Methodist Church. What a distance the church had traveled in tolerance since the

early days when a member must "repent" of being a Methodist before he might be restored to full privileges in the Baptist church!

At the height of his pastoral career, Mr. Hare received a call to the First Baptist Church in Huntington, Pennsylvania and offered his resignation to take effect on September 28, 1924. The resignation was accepted with regret, and the church found itself, once again, without a spiritual shepherd.

The church meeting of November 5, 1924 is notable for several actions. First, the last Pulpit Committee to be needed during the 200-year period was appointed, and consisted of leading members of the church of both sexes. A set of new By-Laws, prepared by Mr. Beeken, was carefully considered and adopted. Richard P. Hatfield was elected to the position of clerk (he served in this capacity until 1931). This last is worthy of mention because it placed the third Hatfield in a key position in the church, all serving contemporaneously. John Z. Hatfield was treasurer, and Edward R. Hatfield filled the post of treasurer of benovelences.

Three days after Christmas of 1924 the Pulpit Committee submitted its report. The difficulty of securing a man commensurate with the high standards and particular requirements of the Scotch Plains Church is noted, and the committee reports that advice had been sought of Dr. Charles E. Goodall, Secretary of the New Jersey Baptist State Convention. With Dr. Goodall's assistance negotiations had been entered into with a minister of Hamburg, New Jersey. This man was considered to be an ideal candidate for the pulpit, and the committee unanimously recommended that a call be extended to the Rev. Edward E. Peterson.

After the report of the committee, Dr. Goodall was introduced, and he seconded the recommendation. A discussion followed, and then a vote resulted in a unanimous call to Mr. Peterson. The salary was to be $2000 and the use of the parsonage. Mr. Peterson had been invited to the church, and he was waiting in an outer room. He was now called in and the action of the church was read to him. He accepted, and entered upon what was to prove the longest pastorate of any minister of the church, with the exception of the first.

The Rev. Peterson had had a preparation which was unusual in many ways. He had traveled extensively as a song leader and evangelist. His knowledge of music was a great asset to

his pastoral work, and his ability to lead the singing and play the trombone, combined with his evangelistic fervor, were to prove assets throughout the years. He has a great love for young people, and is able to rally them to the work of the church. Mrs. Peterson is an accomplished pianist and organist. She has ably seconded her husband in all endeavors.

The church was to find that Mr. Peterson combined the best traits of several of their earlier pastors. He had the staying power, and the ability to settle down for the long pull which was evident in Rev. Miller and Rev. Van Horn.

Edward E. Peterson, 1924-

He was able to gain the confidence of the people as did the first Pastor Brown. He loved cookery and social affairs in common with genial Pastor Parks. He took a keen interest in the affairs of the community and nation as did Pastor Hare.

Before the Great Depression the church boomed along under the new leadership. In 1926 a Junior Church before the regular church was instituted; in 1928 a church census was taken, a new organ was dedicated, and the present ornamental fence was put around the cemetery. In this year the clerk writes jubilantly: "Splendid spirit of optimism...the church

The Parsonage, 1947

in splendid shape in all its departments." The path ahead was golden, then the Stock Market collapsed, and the church was hard pressed to keep alive financially.

In those days of want and desperation, pastor and people were ever aware of the need of their brethren and constantly solicited money from the more fortunate to be used to relieve those in distress. The year 1936 is marked as one when great efforts were made to help unemployed members.

One thing which was done to help employment and also to add to the facilities of the church was the construction of the Educational Building. Sufficient money had accumulated from the Coles' estate to put up an unusually good and well-equipped unit. When completed, there were class rooms for all ages, a small chapel for prayer services, and space for the church records. The exterior of this addition was carefully matched with that of the church and today it is difficult to find the place where they are joined.

In the meanwhile, the church program was highly diversified, and more and more organizations found a place in the program. It was the pastor's constant aim to correlate all groups in a common pattern. There were times when one group or another stressed its own projects before those of the church, and it was necessary to bring it back into line.

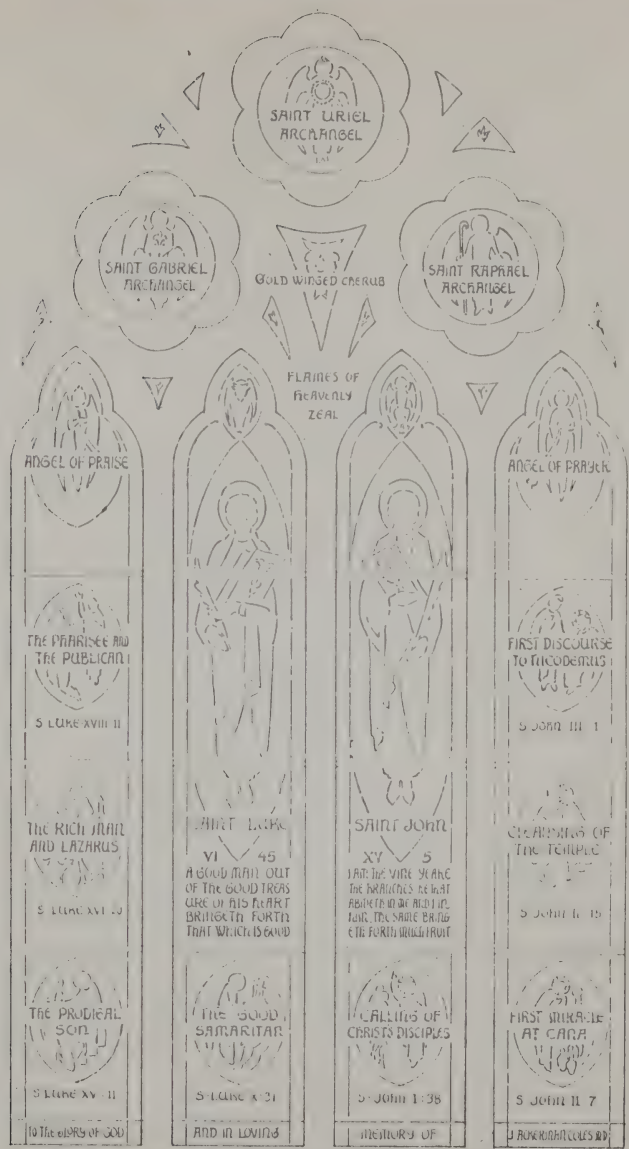
Junior deacons were added to the board in 1935, and were placed in training for larger responsibilities.

The election of John Sherron as clerk in 1931 should be noted, inasmuch as this faithful member is serving in the same capacity as the 200th Anniversary is observed.

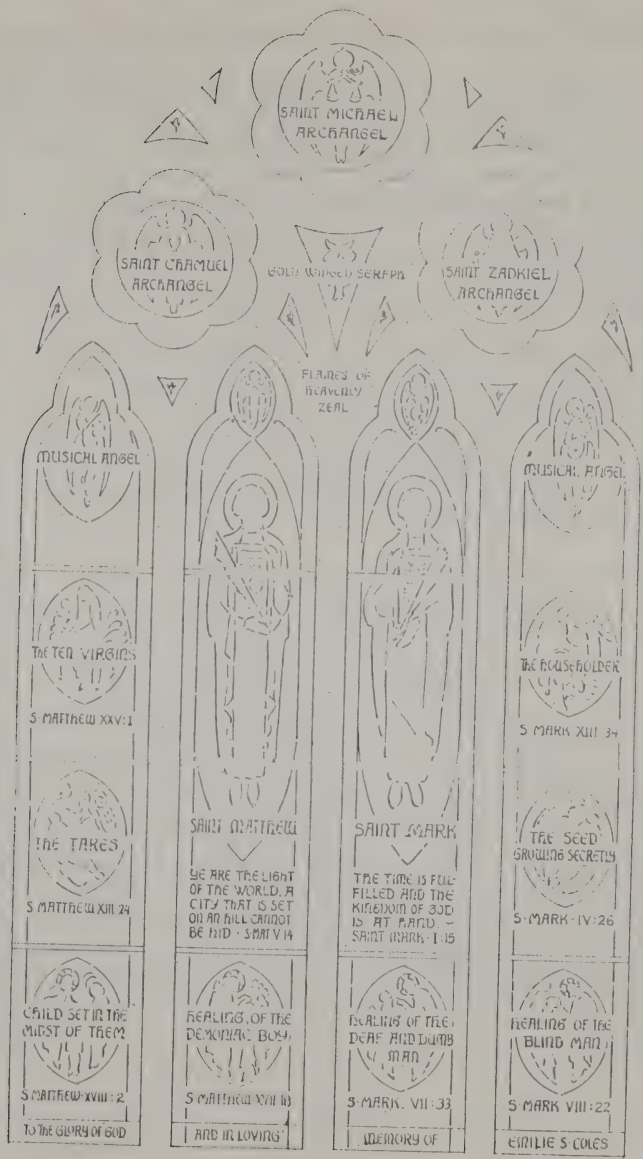
As the finances of the church began to improve, war was declared against Japan and Germany, and the young men of the church went off by twos and threes. Before the last shot was fired, the service flag in the church was to bear nearly 70 stars. As never before in time of conflict, the church endeavored to keep in touch with its warrior members. They were sent away with a little ceremony and were given Testaments and "The Secret Place". Letters followed them and gifts at special times. They were welcomed back with acclaim.

Before the war ended, a noble project was set in motion by the Trustees at the suggestion of Edward R. Hatfield. Two large windows which represent the four Gospels were dedicated June 18, 1944, to the memories of Dr. J. Ackerman Coles and his sister, Miss Emilie S. Coles, who spent their lives and their substance in furthering the cause of Christ in this church and in more remote parts of the globe. The windows were created by Dr. Charles J. Connick of Boston, Massachusetts. Now, the visitor to the church stands in awe before the glories of these lovely stained glass windows. Before placing the rear windows, which were dedicated November 2, 1947, to the memories of Rev. Benjamin Miller and Rev. William Van Horn, the first and second pastors of this church, the small balcony in the rear of the church was removed, and this has proved a practical and an architectural improvement.

Early in the spring of 1947, the church set itself the task of preparing an Anniversary Celebration which should be worthy of the church as it rounded out 200 years of service to God and man. The enthusiasm which gripped the entire membership amazed even the pastor. And the celebration itself, the pageant in particular, proved a tremendous success.



The Charles J. Connick Plans



of the Coles Memorial Windows

A complete program of the services of the week of September 28 is appended.

Before the end of the 200th year, the church made a notable advance in polity. A completely new Constitution and set of By-Laws were prepared and adopted. One of the chief changes is the provision for associate members. As the years went by, the church found itself the spiritual home of many who, for conscientious reasons, had not applied for baptism by immersion. In Scotch Plains the relatively small Methodist Church, and an Episcopal Church were the only Protestant groups other than the Baptist. In late years a Presbyterian Church has been organized in Fanwood. For many who moved to Scotch Plains there was no church of their denomination, and they were attracted by the impressive building and program of the Baptist Church. Until 1947 their status in the church was that of visitors who were gladly welcomed but not made one with the church body. The new provision gives membership status to these who come from other evangelical churches by letter.

This quarter-century of the church is marked by the material improvements, the changes in government, and the growth of membership. The material improvements include the new organ, the education plant, the high iron-and-concrete fence around the property, and renovations in church and parsonage. Government changes are summed up in the new Constitution which provides for greater flexibility in the various boards and the acceptance of associate members. Entry after entry in the minute book records the inflow of new members by baptism, letter, and experience.

The church is prosperous today, at the end of this period, due to the fervor of the Petersons, the wisdom of the trustees, the high standards of the deacons, and the general co-operation of all members. Next to the first 25 years (1747-1772), this was, in all probability, the era of greatest importance.

The Church, 1947

IN CONCLUSION

In October of 1947, at the close of the happy Bicentennial Anniversary celebration, the members of the church gathered around a spot near the front entrance of the church proper. There they planted a small, weeping beech tree as a memorial of the occasion.

That tree is symbolic of the history of the church and of its future..."they who sow in tears, shall doubtless reap with rejoicing." The tree will grow and prove sturdy and storm-proof, and the weeping leaves will bend to earth in humility.

The endless struggle of Benjamin Miller and Edward Peterson and of all the devoted, able men between them cannot be reckoned except by observing the fruit of their labors. There lie many of the members of the church, not far from the weeping beech tree, a few of the pastors, many of the deacons and trustees, and hundreds of the other members who worked in obscurity. The headstones or more pretentious markers are not their true monument - the Church is that. If the living and the dead could speak, they could tell a tale of the cost of a church, of the cost of a very ancient church.

After the planting of the weeping beech tree, the hours passed and the shadows of gathering night closed down on steeple, window, doorsill, and on the tree. But the hours of darkness also passed, and on the morrow the sun gilded the steeple, shone through the many-colored window panes, swept the doorsill, played among the weeping leaves of the beech tree.

And so it has been with the Scotch Plains Baptist Church, 1747-1947, and between many dark nights - nights followed by the brightest of bright mornings.

"The gates of hell shall not prevail against it."

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APPENDIX A

THE BURIAL GROUND

From early times (the second minute book of the church gives the date as 1747 - coincident with the founding of the church) the church maintained a large plot of ground to receive the earthly remains of the members and attendants. In the records this is divided into the "Old Burial Ground", and the new.

This cemetery is adjacent to the church and extends from Mountain Avenue to Grand Street, and from Park Avenue to Forest Road. A survey and plot plan was made for the church by Robert E. and Harold Hall in 1895. This document is to be found in the minute book mentioned above.

In the old part of the burying ground may be found the markers of some of the founders of the church. The first Recompense Stanbery, and his son (who was instrumental in rebuilding the church after the fire), with numerous members of the family are interred here. The names Darby, Stites, Osborn, Hetfield, Swan, Miller and many others are found in the old plot. Some of the stones are too worn for identification.

The newer part of the cemetery is occupied by the remains of many prominent in the later church history: Dr. Coles and family, James D. Cleaver, the Archbolds, Westcotts, Hands, Marshes, Dunns, Clarks, Lyons, and many others.

The stones for the most part are simple markers, although a few more elaborate monuments are to be found. Perpetual care is given to the entire cemetery, and it is enclosed within the fence which includes the church building. For many of these people, particularly of the earlier days, the church was the supreme interest in life, and it is most fitting that they should lie under the shadow of its walls.

APPENDIX B

THE OLD FAMILIES

Miss Reignette Marsh

When the Scotch arrived in Amboy, in 1684, and immediately began looking for land to the westward, they came to a little brook which they called "Cedar Brook", near which one of their leaders built for himself a wigwam. He erected a better and larger dwelling in a short time, but neither the wigwam nor the house suited his wife, who induced him to return to Amboy. The site of these two habitations was on what is now Cedarbrook Road, in Plainfield, near Cedar Brook, and on "the Scotch Plains", for a large part of the plains between Staten Island Sound and the first mountain was so called at first. The Scotch realized that they were not the first to locate on this fertile plain: in a letter written in 1684 by Governor Lawrie to friends back in Scotland, he said, "Many of those who have settled here upwards of sixteen years have lived upon the product of the land they cleared the first two years after they came...." Those who had come here sixteen years before were some of the Elizabeth Town Associates, who had left their town "Lotts" to move into the back country, where there was to be found much timber, water-power for mills, copper, and many other products much desired by the early settlers.

And who were these people who came "over the rivers and through the woods" (the early English-speaking people called even the smallest streams "rivers") to make homes for themselves; to build a meeting-house; a school; and to found a community on the "plains"?

They came from England, Scotland, Wales; from France, Holland; from Belgium - with the Huguenots; and one - a slave, brought against his will from Africa in the early 1700's - lived to the ripe old age of 104 years, and was a loved and respected member of this church for nearly sixty years.

We are proud of these people who came to live on the "Plains" so many years ago. No task was too small or too great for them to undertake, and to carry through. If they needed soap they made it; they made their own candles; they sawed their wood and they doctored their sick; if they needed a minister, a magistrate or a school-teacher they found him in their midst, and they always found a good one. Who were some of these people?

Mr. Benjamin MILLER, the first minister of the Scotch Plains Baptist Church, was a member of a family that had come from England in the 1600's. He lived on a farm with his wife and two sons, when he was called to accept the honor of serving God and

the friends and neighbors who had recently built the little Meeting-House. Mr. Miller had not had much formal education; some preparatory instruction under the Reverend Mr. Byram seemed enough to answer the needs of his people. For many years he served them, faithfully and lovingly, as they later testified. But Mr. Miller's great heart was filled with missionary zeal, and many trips were taken to visit, comfort and preach the Gospel to Baptist families who had removed from his "parish" to live in little clearings in the back woods of Virginia, Pennsylvania, and the Carolinas. Sometimes he spent many months on these tours. Usually accompanied by one or another of his friends, Rev. Isaac Stelle or perhaps Rev. Peter Van Horn of Bucks County, Pennsylvania, Mr. Miller made these arduous journeys on horseback, gladly giving of his time and strength to this branch of his chosen work. His widow and two sons survived him: one son to remain on the farm, and the other soon to remove to Kentucky, where no doubt many descendants are living today. Benjamin, Jr., who continued to live in Scotch Plains, numbers only a few descendants in this vicinity, among them being some members of the Nelson family of New Market, New Jersey.

Among the earliest families to settle in - or on - the "Plains" was the DRAKE family who were among the founders of the Baptist Church in Piscataway, in 1689. Feeling the need for more land, this family moved to (the present) Plainfield, where they owned a large farm. Isaac Drake, who died in 1759, left the homestead to his son Nathaniel, who was a member of the church at Scotch Plains, and a very worthy and active member according to the Church records. Three of Nathaniel's sons and two sons-in-law served in the Revolutionary War, and well-supported tradition says that Nathaniel Drake welcomed into his home the great Commander in Chief, General Washington, who passed through Scotch Plains and Plainfield several times during the war. The old home, still standing in Plainfield, was built before 1756, a sturdy farm-house, though somewhat changed in appearance by architects with too much mid-victorian zeal. It is the home of the Continental Chapter, Daughters of the American Revolution, and of the Plainfield Historical Society. One interesting member of the household during Colonial and Revolutionary days was Caesar, who "was born in Guinea, Africa, and was wickedly torn from the land of his birth at a comparatively early age. By the trader in human flesh, he was brought to this land of freedom, and sold into bondage. For many years he meekly bowed beneath the yoke, and faithfully served his legal master. When about fifty years of age, he was baptized by Mr. Miller, and connected himself to this church." Caesar was to be given his freedom ten

years after his master's death, in 1759. Ten years of service to Nathaniel Drake, and then his freedom! The young men in his Master's family served in the armed forces during the Revolutionary War, but Caesar - an old man - helped with "prayers and exhortations" that were remembered for many years. He lived to be 104 years old, and was buried in the churchyard in 1806, near the meeting-house he loved so well. Three of Nathaniel Drake's sons moved to the West, where many descendants are living today; younger sons and daughters remained near the old home, and many citizens of Plainfield boast of descent from Deacon Nathaniel, the friend of Washington.

The Scotch Plains branch of the DARBY family was led by William, 1693-1775; a mill-owner, a farmer and a merchant. He was living in Elizabeth Town in 1730 when he, with about 150 others, was indebted to the estate of John Blanchard, a merchant of the said Elizabeth Town. He built his home where the present Baptist parsonage stands and farmed the surrounding land, before deeding some of it to the newly organized Baptist Church. At his decease his heirs sold the house and about fifteen acres to the Church for a parsonage. But William Darby was more than a miller, a farmer and a merchant; he was a Christian, one of the founders of the Baptist Church in Scotch Plains, and one of its most loyal and dependable members until his decease in 1775. His name was first on the list of those who thought it necessary that a First Day Baptist Meeting House should be built here, and who subscribed to its building fund, 'way back in 1742. He was a Ruling Elder and a Deacon, positions of honor calling for real service to the community. Two of Deacon Darby's sons, William, Jr., 1732-1793, and John, 1736-1820, lived in the village and both left many descendants. Miss Marian Clark, of Front St., is descended from William, Jr., while the children and grandchildren of the late Mr. John Z. Hatfield are descended from John.

Captain William LINE, who sometimes spelled his name "Lyons", lived "between the mountains near Blue Brook, the east branch of Green Brook", so says John Littell in his interesting story of the Passaic Valley Settlers. His quaint old farmhouse sat back from the road on the far side of Blue Brook, and was reached by way of a little rustic bridge. The house was removed many years ago, to make way for a modern bungalow. During the Colonial Wars with the French and Indians he commanded a company of militia. One of his "Battol men" was Jeremiah Frazee who died in May 1757. He, too, was one of those who felt the need for a First Day Baptist Meeting House, and gave liberally toward the support of the building project. William Line was part owner of the "Fall Mill", a noted millsite from colonial times down to the

present day (though no longer used as such); the site belongs to the County Park system, and today one can see little boys with fishing poles and lines fishing for "shiners", or for whatever little boys fish, on the banks of the once famous mill pond; while along its banks are picnic tables used by hundreds of visitors during the summer season. At his death in 1779 he was survived by his wife, three sons and five daughters, many of whose descendants are living in this community today. Mrs. Dudley Green, of Fanwood, Mrs. Glover Stevens, Miss Ruth Dunn and Mrs. William Buckley, and the family of the late Mrs. William D. Johnston all of Scotch Plains are but a few who can point with pride to the sturdy ancestor who dared the unknown terrors of the Indians, the wolves and the loneliness of a pioneer's lot, in the valley "between the mountain", more than two hundred years ago.

Joseph FRAZEE, whose name was sometimes spelled "phrasie" or "Ffrazey" was one of the 80 Elizabeth Town Associates, and probably lived in or near (the present) Rahway, New Jersey. He owned a large tract of "upland" (woodland) on the mountains, which passed into the possession of his sons and grandsons. One was the Joseph who, in 1736-7, had surveyed to him 200 acres "lying in the valley, at and about the Falls Mills, but not including the mill site (the same having been taken up by the proprietors before the survey was made, to the number of 25 acres, by Daniel Cooper, of Morris County)", as stated by John Littell. One of Joseph's sons served in the French and Indian War; grandsons fought for their country in the Revolutionary War; tradition says that members of the Frazee family helped to make powder for the "Jersey Blues" during the struggle, the powder being made in the little dell at Cataract Hollow, out of the sight and hearing of the curious. These people who lived on their farms in the valley and on the mountain were hard-working men and women. The men cut down the heavy timber and with their slow-moving oxen drew it to the "Amboys", where it began its journey to shipyards in Old England, to be used for masts on English men-of-war. On the return journey they carried provisions for the village merchant, Recompence Stanbury, whose sloop plied the waters of Staten Island Sound and New York Bay, bringing many luxuries as well as necessities to be sold to eager housewives. What joy when a trader arrived with a cargo containing molasses, spices, and some lemons! What mixed emotions when that same trader had a few slaves, for - alas - some of our people bought and used slave labor! Joseph Frazee's son Henry served in the Revolutionary War and his descendants live today in this village, some being members of Scotch Plains Chapter, D.A.R.; others are living in Florida and other states. Henry

Frazee, the patriot, is buried in the old Baptist Cemetery, near the site of the Meeting House where he and his family worshiped.

John and Marta PARSE were living in Scotch Plains before the time of the Revolutionary War. John was probably related to Sarah Perce, a charter member of the church (perhaps he was a son). His family of four sons was born here; Philip, Michael, Melvin and Thomas, all serving in the cause that removed our government from the dominion of the Mother Country, England. The family owned considerable land in and about the village, but after the war had been won Philip and Michael decided to move to the West of that time, Philip going to western Pennsylvania, and Michael to Ohio, and later to Indiana. Melvin remained in Scotch Plains where many of his descendants are still living. This family, too, had its background of sturdy dependability. They did their duty to their country and to their church, Melvin being a deacon for thirty-four years. It is quite probable that the membership of the church has been represented by some member of the Parse family during the entire two hundred years of its existence.

The WILLCOCKSIE (WILCOX) family came early in the 1700's to settle on the mountain above the "Plains". They soon owned and operated grist-mills, saw-mills, quarries, and in time of great stress, they (so it is said) helped to make powder for the American Army during the Revolutionary War. This powder was probably made on their own land, on the "powder lot" which they referred to when selling some of their land at a later date. Though they lived in a quiet, isolated part of Elizabeth Town Borough, they and their neighbors the Frazees, Drakes, Corys, and others kept in touch with affairs. Men and women attended "meeting", "baptizings", going on horse-back (except for ox-cart the only means of travel); the men attending "trayning", and helping at "wood frolics", when they cut and sawed wood for their minister. The Wilcoxes owned what is now known as Feltville, sometimes called "The Deserted Village". Peter Wilcox's house on "Peter's Hill" has disappeared, but the family burying-ground remains on a bluff above the glen. Only one stone is intact, that of John Willcocks, who died November 22, 1776, aged 49 years. Someone has carved this remark on the headstone; "He was a member of the family that originally possessed the site of the village. All that came after him and his have passed away and sleep unknown and forgotten in the neglected graveyard of the deserted village." This fate did not befall all that came after him. Many of John Wilcox's descendants are living at present; some in New Providence, some in Scotch Plains, some in far distant places. To his sons John Wilcox left his homestead, his grist-mill, his quarry, and his mine (copper?). Little is known about the powder-making

industry that was carried on in the time of the Revolutionary War by these mountain people. The ingredients for making gun-powder were there and it is possible that the Wilcoxes and their neighbors had worked at it for many years as a side line. At any rate, the story persists that powder for the Revolutionary armies was made in this quiet, secluded spot between the mountains.

The STANBURYS came from Kent County, England, in the 1600's, and were among the earliest settlers on the Scotch Plains. Recompence, 1710-1777, was a farmer and a merchant. An inventory of his estate, made shortly after his death, shows that he was a wealthy man, though part of the assets was in bonds owed by many of his neighbors. Some of these bonds were never paid to the heirs as those who had given them had gone to war and never returned. Recompence Stanbury was one of the early supporters of the plan to build the Meeting House at Scotch Plains, and was one of the first deacons and ruling elders, positions of trust and great responsibility, for the Church kept strict watch over the welfare of its members, and the worthy deacons spent many hours with those whose feet were wandering from the rightful path. When attending to his own private affairs, Recompence Stanbury was busy; as a "shop-keeper", farmer, a maritime trader (owning, with his sons, a sloop), banker, and in other ways he was the village "Squire". During the early days of the Revolutionary War he was a member of the Committee of Correspondence, though his decease in 1777 cut short his service to his country. Of his large family of sons and daughters much could be told. They were an interesting family; the girls as well as the sons were well educated for that day, and many letters have been kept telling of their experiences during the war years. One daughter, Phebe, married at 15 a young man from Connecticut, Jedediah Swan, who had come to live in Scotch Plains, some years before. He became prosperous, owning land, horses and cattle, which he left in the care of his young wife while he was serving as a captain in the army. Her letters to him show ability, intelligence and much wit. Recompence, Jr., born in 1758, ran away from home to join the army, as his parents considered him too young. He became an express rider, carrying messages of great importance (once to Governor Livingston); stationed in barracks near Woodbridge, he spent little time there, as express riders were kept busy covering many miles between camps. Recompence, Jr., owned his horse and paid the feed bill from his own funds. He seems to have enjoyed many of his experiences, and has left thrilling stories of the work of the young riders. After the war he married and settled down to live the life of a country squire, as his father had done. He built a fine house on

the corner of (the present) Park Avenue and Mountain Avenue in Scotch Plains, though he lived in the old Inn for a few years. As inn-keeper, he helped the townspeople celebrate the organization of Westfield Township, on January 27th, 1794. From the letter written by a young lady who was present at the celebration it seems to have been a gala occasion. She wrote, "an ox was roasted whole, there were stacks of pies, and doughnuts by the bushel. The young men had a good time wrestling and shooting at marks; there was plenty of cider for the men" (perhaps the ladies drank tea). All this is supposed to have taken place at the old Inn, which was a social center for this area. A few years later the Inn was taken over by Jacob Stanbury, a younger brother of Recompence, Jr., who probably became interested in the Inn, when he learned of the plan to have Scotch Plains made a stopping place for the new Stage Coach Line, "The Swift-Sure Line", which began its career in the spring of 1799. Diaries and Journals written by travelers who stopped at the Inn for dinner, on their way between New York and Philadelphia, speak of good meals and an affable host at the old inn, which is said first to have opened its doors in 1737. Jacob Stanbury bequeathed the inn to relatives who soon sold it, and a property that had been in the possession of the Stanburys possibly for a hundred years passed into other hands. The lovely old "Stanbury House" built by Recompence, Jr., to please one of his four wives, was sold about thirty years ago by the last one bearing the family name, but to older residents of Scotch Plains it is still the "Stanbury House".

The STITES family came from England in the early 1600's and took up land in Long Island, staying there for about two generations. Along with their friends and neighbors, the Hands, they became interested in the whaling industry, carrying on their business both in Long Island waters, and in the Delaware Bay region off the South Jersey coast. Some of the Stites' young men moved to Cape May County to live, while another branch came to this section of New Jersey, settling in and near Springfield, and later in Scotch Plains, where John owned for many years the farm afterwards known as the Stanbury farm. John was born in Hempstead, Long Island, in 1706, and it is not known whether his brother Benjamin, 1725-1805, was born there or in Springfield, but both were identified with affairs in and around Scotch Plains for many years, covering the time of the French and Indian War and the Revolutionary War. John Stites was an Alderman, a Magistrate, a Ruling Elder in the Church, a farmer and a business man. His family was influential; one daughter was the wife of James Manning who founded the College that has now become the great Brown University; another daughter married John Gano, one of the best

known and best loved of Baptist ministers of his time; one son became a physician, settling in Cranbury. It was, indeed, a family of influence in the business and professional world of the late eighteenth and early nineteenth centuries. Benjamin, a younger brother of John, settled on a farm, located near Green Brook, and fronting on the "road to the mountain", married first, Rachel (?), second, Elizabeth Wilcox, daughter of Peter. Of his sons, Benjamin, Jr., Hezekiah, Henry, Elijah, and Isaiah, all but Isaiah went to the West to make new homes, shortly after the Revolutionary War. They were among the founders of Cincinnati, Ohio, and many descendants are living in western states. Isaiah inherited the old homestead upon the decease of his father, and occupied it for many years. The house was a fine example of an early American farm-house, demolished only a few years ago, to make way for a new highway. Benjamin, Sr., was a magistrate during the French and Indian War. One case is known where a "conscientious objector" (Quaker) was brought to his court for questioning; the record indicates that the magistrate was not very severe with the offender. Benjamin seems to have been a business agent for the company selling lands in Ohio, and there was some traveling back and forth between the sons in Ohio, and their father in New Jersey. Benjamin's grandson, Jacob Foster Stites, built a house on land nearly opposite the Baptist Parsonage, still standing and in good condition, though much over one hundred years old.

The OSBORNES, like many of their neighbors, came from England, through Long Island, then Elizabeth Town, with the Associates. Jonathan Osborne was inn-keeper, "taylor" and farmer, living near Terrill Road on the road leading to (the present) Plainfield, though in his time it was known as the "road to Piscataway". His sons, David, John Baldwin, and Jonathan Hand Osborns all served in the Revolutionary War, though the youngest one, Jonathan Hand was only 16 years old when he was persuaded to enlist, his assignment being that of a drummer boy. On December 8, 1804, a Post Office was established in Scotch Plains, and David Osborn was appointed its first postmaster, perhaps in recognition of his services in the War. David inherited the old homestead of his father, said to have been built in 1742, and still standing (now used as an antique shop). Many descendants of the Osborn family are living today; some in distant cities and states, while a few still reside near the old home of their ancestor; Miss Marian Clark, and Miss Gertrude Smalley are among these.

The HANDS, too, came from Kent County, England, with the Stanburys, and other friends, in the 1600's, settling first on Long

Island, and joining with their neighbors, the Stites men, in the whaling business. Some of the Hands eventually settled in Cape May County, but one branch came to old Essex County, where they bought and occupied a farm on the Raritan Road, a famous old road running from Elizabeth-town to the Raritan River. Nehemiah Hand was living on his farm in 1726 and for nearly fifty years thereafter, when he died, leaving his widow and several sons and daughters. He and his wife are buried in the Presbyterian cemetery in Rahway, indicating that they may have been connected with that church. Succeeding generations were affiliated with the Baptist Church in this village, where his grandson William, and William's grandson David both served as deacons. Nehemiah's son Hezekiah is named in local militia lists during the Revolutionary War, as were several of Hezekiah's sons, some of whom moved to the wilds of New York state shortly after the war, where they settled upon land along the Mohawk River. The Hands were identified with the Baptist church here for many years. Deacon David Hand was the Superintendent of the Sunday School for several years during the 1880's and 1890's, loved by old and young alike. Many can remember the summer hay-rides and winter straw-sled-rides, with the Deacon driving one pair of horses, and one of his men driving the other pair; a regular part of Sunday School entertainment of those days. David Hand's family still attend this church.

Another family long associated with both the village and this church was the MARSH family, members of which have owned and occupied homes on Westfield Road, Park Avenue, and on Old Raritan Road. The old records show that Samuel Marsh moved to Elizabethtown from New Haven, Conn., in 1665, settling in Rahway, from which community his numerous grandchildren moved to surrounding towns and villages. One grandson, his namesake, lived in Woodbridge, and, having married into a Quaker family, raised his family there. One of Samuel's sons (of the fourth generation) was Peter, born in 1739, who fell out of favor with the Friend's Meeting, when, according to their records, he "married out of unity of Friends". Even though Peter was "read out of Meeting" he appears to have lived according to Quaker customs and beliefs. One of Peter's sons, Isaac, inherited some of his father's land on the old Raritan Road. He sold it in 1816, and bought property in the village of Scotch Plains, occupying it for several years. Isaac had married Katherine DeCamp, of Huguenot descent, whose family had lived for many years as neighbors of the Marshes. Upon moving to the village, Katherine DeCamp Marsh became a member of this Church. She continued in the Church relationship until she and Isaac removed to Rahway to live with one of their

children, at which time Katherine received a letter of dismissal to join the newly organized Church in Rahway. The house that Isaac and Katherine Marsh had owned and occupied was bought by a member of the Osborne family, who sold it in a few years. Eventually it was purchased by John Radley Marsh, a grandson of Isaac and Katherine. One of Isaac Marsh's sons was Nathan, born in 1794, and married three times; his first wife was Abigail Hetfield, of Westfield, who died when only 18 years of age; his second wife was Hannah Radley, also of Westfield, who died in 1850 in her 54th year; and his third wife was Mrs. Hannah Cory, a widow. The first wife, Abigail, left a little daughter named Elizabeth; by the second wife, Hannah Radley, there were several sons and daughters, of whom only one, John Radley, left any descendants. By the third wife, Hannah (Cory) there were two daughters, Adaline and Janette. John R. Marsh and his wife, Hannah Garlinghouse, with three children, Josephine, Mary Emma, and John, Jr., moved into the house at the corner of Front Street and Park Avenue in 1853, and in a few years two more children, George W. and Frank, were born. It was the family homestead for more than fifty years, being sold in 1907 or 1908 to the late Mr. Henry Meyer whose daughter, Mrs. A. Muir, Sr., still owns and loves the old house. It has stood for more than 150 years, and has seen much of the history of the village being made, as the years went by. By inheritance and conviction most of the Marsh family have been Baptists. Nathan Marsh and his second and third wives were members of the old Church. Mrs. John R. Marsh and her daughters attended the church where Josephine played the little old "organ", before a pipe organ was installed. The present instrument was presented by Mrs. A. D. Darby, in memory of her sister Josephine (Mrs. Henry Needham). Mrs. William Johnston (Adaline Marsh) and her family, Edward, Alice, Bryant, Adelene and Mrs. Janette Atwood, have all been members, and with the exception of their mother, now deceased, and Alice, they all are still active in their church relations. Other members of the Marsh family still interested in the church are Mrs. A. D. Hollingsworth, Sr., and her sister, Mrs. A. Zabriskie, of North Plainfield, Miss Reignette Marsh, also of North Plainfield, all grandchildren of Mr. and Mrs. John R. Marsh; and Jack Marsh of South Plainfield, a great-grandson.

Although the HATFIELD (spelled Hetfield in the earlier records) family is not included among the original members of the church, this seems a good place to mention it. The family name appears frequently in the church records since 1830. Hatfields have held important offices in this church most of this century.

Two hundred years is a long time. Those who came to live on the "Plains" or on the Mountains or in the valley between the Mountains have passed away. Many generations of their descendants have come and gone; many are living far from the old home, but at times of reunions or celebrations they come from far and near to renew old friendships, to recall old associations, and to hear again the story of olden times.

APPENDIX C

THE BI-CENTENNIAL ANNIVERSARY PROGRAM

The title, a picture of the church, and the words of nineteen hymns have been omitted.

CHURCH DIRECTORY

Edward E. Peterson, Minister
John C. Sherron, Church Clerk
Joseph Williams, Sexton

DEACONS

Edward W. D. Johnston
William Y. Bellerjeau
John C. Sherron
J. Horace Hatfield
Dayne Kelly
Walter Austin

DEACONESSES

Mrs. George Rainier
Adalene Johnston
Mrs. William Y. Bellerjeau

Emeritus
Mrs. John Z. Hatfield
Mrs. Edw. W. D. Johnston

TRUSTEES

Frank E. Weldon, President
Edward R. Hatfield, Treas. Per. Fund
Edward W. D. Johnston
William A. Happel
Harry L. Paff, Secretary
Cecil R. Bunn, Treas., Current Fund
Hugh Maclennan
Paul L. Archbold
Howard B. Brunner

Superintendent of Sunday School
J. Horace Hatfield

Treasurer Benevolences
Mrs. Mark W. Asper

ORGANIZATIONS (Presidents)

Mrs. James Lambertsen — Women's Mission Society.
Mrs. C. Stuart Burns — Ladies' Circle.
Mrs. Henry Bluhm — Thirza Hatfield Guild.
Darby Beetham, Jr. — Youth Fellowship.
Murdock Maclennan — Young Adults.
Lois Hartvigsen — Emilie Coles Guild.
Chester Johnson — Ushers Committee.
Mrs. Cecil R. Bunn — F. Peterson Class.
Mrs. Robert Finter — Girl Scouts Comm.
Robert Finter - - Boy Scouts Comm

CHOIR

Sopranos
Mrs. H. D. Miller
Mrs C. Stuart Burns
Noramae Hoiland
Mrs. E. H. Peterson

Altos
Elizabeth Bellerjeau
Grace L. Hull
Marion Geiger

Tenors
William Happel
Rudolph Dormaier
Edward Wojnorowski
C. Stuart Burns
John Hull

Bass
Elwood Van Allen
John Kramer
Edward H. Peterson

YOUTH CHOIR

Carol Brunner
May Anderson
Barbara Anson
Elizabeth Hill
Barbara Asper
Elizabeth Pratt
Bertha Henri
Edwin Weldon

ORGANIST

Mrs. Edward E. Peterson

SUNDAY, SEPTEMBER 28, 1947

11:00 A. M.

Organ—"Largo" ..... Handel-Whitney
Doxology—"Praise God From Whom All Blessings Flow"
Thomas Ken, 1637-1710
Invocation and the Lord's Prayer—
Hymn No. 64—"Our God, Our Help in Ages Past"
Isaac Watts, 1674-1748
Scripture—Hebrews 12: 22-28; 13: 7, 8.
Prayer ..... Rev. Horace Daniels
Offering
Anthem—"What Are These That Are Arrayed?" ..... John Stainer
Greetings—"By One of Our Boys" ..... Rev. Horace Daniels
Hymn No. 177—"O Could I Speak the Matchless Worth"
Samuel Medley, 1738-99
Anniversary Sermon—"The Living Years" ..... Pastor Peterson
Hymn No. 171—"Majestic Sweetness Sits Enthroned"
Samuel Stennet, 1739-95
Silent Prayer—"Lord, Dismiss Us With Thy Blessing"
John Fawcett, 1739-1817
Benediction ..... Rev. Horace Daniels
Organ—Canzona ..... Frecobaldi

SUNDAY, SEPTEMBER 28, 1947

8:00 P. M.

Organ and Brass Choir—"A Mighty Fortress Is Our God"
Luther, 1483-1546
Hymn No. 168—"All Hail the Power of Jesus Name"
E. Perronet, 1726-92
Invocation
Scripture—Matthew 16: 13-19; 28: 18-20 ..... Rev. George Teets
Prayer ..... Rev. Robert Seely
Offering
Anthem—"Praise Ye The Father" ..... Gounod
Hymn No. 420—"Glorious Things Are Spoken" ... John Newton, 1725-1807
Presentation of the Speaker—Pres., N. J. Baptist Convention
Mrs. M. R. Hoener
Address—"Lives to Live" ..... Mrs. Leslie E. Swain
Hymn No. 284—"Jesus, Still Lead On" ..... Count Zinzendorf, 1727-52
Benediction
Organ—Fantasia ..... Stainer

TUESDAY, SEPTEMBER 30, 1947

8:00 P. M.

"EVENTS IN THE LIFE OF THE CHURCH"

An Historical Pageant

Author—Miss Noramae Holland
Director—W. W. Austin
Organist—Mrs. Richard P. Hatfield

Organ—"Largo" ..... Handel

Prologue
Episode I—Organization of the Church in 1747

Hymn No. 64—"Our God, Our Help in Ages Past"
Congregation stands and sings all verses.

Episode II—Meeting of the Church Brethren, 1775
Organ—"Sabbath Morning" ..... Morrison

Episode III—The Rebuilding of the Church, 1816-17

Hymn No. 323—"Faith of Our Fathers, Living Still"
Congregation stands and sings all verses

Episode IV—The Green, 1861
Folk Songs of America
Roland R. Ost

Episode V—The Ladies' Circle, 1890
Organ—"Evensong" ..... Johnston

Episode VI—"Deerhurst," 1915
Trumpet Solo—"None But the Lonely Heart" ..... Tschaikowsky
Edward Wojnarowski

Episode VII—The Church, 1947
Hymn No. 391—"My Country, 'Tis of Thee"

Entire Assemblage stands and sings verses 1 and 4

Episodes I & II directed by Mrs. Edward H. Peterson
Episode III directed by Mrs. Ernest P. Schmidt
Episode IV directed by Mrs. Murdock Maclennan
Episode V directed by Mrs. Charles H. Roberts
Episode VI directed by Miss Noramae Holland

CAST

Prologue and Interludes

Rev. Peterson	Rev. Edward E. Peterson
Mr. Morris	W. W. Austin
Jimmy	W. W. Austin, Jr.

Episode I

John Stiles	Robert Howell
Recompense Stanberry	Cecil R. Bunn
John Sutton, Jr.	John C. Sherron
Isaac Manning	Edward R. Hatfield
John Lambert	Chester A. Kenny
Samuel Drake	Andrew Wilson
Women	Mrs. J. H. Du Bois, Mrs. Robert Finter, Mrs. Robert Howell, Mrs. Andrew Wilson

Episode II

Rev. Benjamin Miller	Richard P. Hatfield
Dr. James Manning	Dayne Kelly
Mr. Smith	Frank O. Henschel
Recompense Stanberry	Cecil R. Bunn
Recompense Stanberry, Jr.	Darby Beetham, Jr.

Episode III

Rev. Thomas Brown	William A. Happel
Recompense Stanberry	Harry L. Paff
Joseph Bradford	Darby Beetham, Jr.
John B. Osborn	William Asper
Samuel B. Miller	J. Horace Hatfield
Water Boys (Bucket Brigade)	Edwin Weldon, Allen Weldon, John Hull, Kenneth Archbold, Robert Fowler

Episode IV

Rev. William Luke	Elwood Van Allen
First Man and Slave	William A. Happel, Harold C. Hill, Jr.
Second Man	Edward Adams
Third Man	P. J. Chomyn
Three Women (Wives of the men above)	Mrs. Elwood Van Allen, Mrs. P. J. Chomyn, Mrs. James Lambertson
Hearts Women	Mrs. William Y. Bellerjeau
Girls	Cathie Burns, Camela Weldon, Mary Weldon, Barbara Van Allen, Karen Van Allen, Geraldine Petty
Boys	C. Stuart Burns, Jr., Robert Busse, William Horton, Donald Asper, Robert Carboy
Photographer	Rudolph Dorman

Episode V

Rev. Parks	Harold N. Christopher
Mrs. Parks	Mrs. Harold N. Christopher
Huldah	Mrs. Lottie Asper
Mary	Mrs. Mary Rainier
Hannah	Mrs. Charles H. Roberts
Lizzie	Mrs. A. D. Macaulay
Harriet	Mrs. John Carboy

Episode VI

Emilie S. Coles	Mrs. Edward R. Hatfield
Dr. J. Ackerman Coles	Henry E. Bluhm
Edith Whitenack	Barbara Knapp
Mr. Whitenack	Howard B. Brunner
Charles	Hugh Maclennan

WEDNESDAY, OCTOBER 1, 1947

8:00 P. M.

Brass Choir and Organ—Ride On, Ride On .....V. D. Thompson

Hymn No. 43—"Come Thou Almighty King" .....Anonymous, 1757

Scripture—Ephesians 3: 1, 2 .....Dr. George E. Dawkins

Prayer .....Dr. George E. Dawkins

Hymn No. 44—"Mighty God, While Angels Bless Thee"
Robert Robinson, 1735-90

Greetings—The N. J. Baptist Convention .....Dr. Roy B. Deer

Offering
Anthem—"The Heavens Are Declaring" .....Beethoven

Hymn No. 250—"How Firm a Foundation" .....Rippons, 1787, Keen

Address—"Baptists and the Tree of Liberty" .....Dr. Robert Torbet

Hymn No. 384—"The Morning Light Is Breaking"
Samuel F. Smith, 1808-95

Benediction .....Dr. Roy B. Deer

Organ—Fanfare .....Lemmons

FRIDAY, OCTOBER 3, 1947

ANNIVERSARY FELLOWSHIP DINNER

5:00 P. M.
6:30 P. M.
8:00 P. M.
} Tickets by Reservation

EXHIBIT OF EARLY AMERICANA
Books — Pictures — Furniture

SUNDAY, OCTOBER 5 — 12:15 NOON.
DEDICATION OF MEMORIAL TREE

WORLD COMMUNION SUNDAY, OCTOBER 5, 1947

11:00 A. M.

Organ—Visions ..... H. Savage
Doxology ..... Thomas Ken, 1637-1710
Invocation and The Lord's Prayer
Hymn No. 103—"Father of Mercies" ..... Anne Steele, 1716-78
Scripture—1 Corinthians 10: 1-4, 16; 11: 23-28
Prayer
Offering
Anthem—"God So Loved the World" ..... John Stainer
Hymn No. 178—"I Need Thee Every Hour" ..... Annie S. Hawks, 1835-1918
Robert Lowry, 1826-99
Sermon—"Communion-World-Wide" ..... Dr. William A. Stanton
Hymn No. 310—"Saviour, Thy Dying Love" ..... S. D. Phelps, 1816-95
The Fellowship Offering
The Bread and the Cup in Memory of Him
The Hymn No. 356—"Blest Be the Tie That Binds"
John Fawcett, 1739-181"
"And When They Had Sung a Hymn They Went Out"
Organ—Improvisation ..... F. Peterson

SUNDAY, OCTOBER 5, 1947

8:00 P. M.

Brass Choir and Organ—Christ Is Coming ..... F. M. Christiansen
Hymn No. 339—"Awake, My Soul, Stretch Every Nerve"
P. Doddridge, 1702-51
Invocation ..... Rev. William Bassill
Hymn No. 411—"Jesus Shall Reign" ..... Isaac Watts, 1674-1748
Scripture—2 Corinthians 4: 1-18
Prayer ..... Rev. Noel C. Calhoun, Jr
Offering
Anthem—"The Radiant Morn" ..... Woodward
Hymn No. 344—"Lead On, O King Eternal" ..... E. W. Shurtleff, 1862-1917
Sermon—"The Outreach of the Church" ..... Dr. Joseph C. Robbins
Hymn No. 149—"In the Cross of Christ I Glory"
John Newton, 1725-1807
Benediction ..... Rev. Robert Gentile
Organ—Marche Triomphale ..... P. Wachs

BRASS CHOIR

Cornets

Clarence Andrews
Mrs. Clarence Andrews
Joseph Scheidel
Edward Wojnorowski

Trombones

Randall Bellerjeau
Victor Weeks
Mrs. Edward S. Adams
William Singleton

BI-CENTENNIAL ANNIVERSARY COMMITTEES

General Committee

Frank E. Weldon, Sr.
John Sherron
Mrs. C. Stuart Burns
Rev. Edward E. Peterson
Edward R. Hatfield
J. Horace Hatfield
Mrs. James Lambertsen
William Y. Bellerjeau, Sr.
Richard P. Hatfield
Mrs. Richard P. Hatfield

Publicity Committee

Elwood Van Allen
Elizabeth Bellerjeau
Robert Finter
Henry E. Bluhm
Mrs. Edward R. Hatfield
Edward Penry
William Garbe
Mrs. J. Horace Hatfield
Bruce Hall
Russell Krcie

Decoration Committee

Dayne Kelly
Mrs. Nettie Atwood
Edward Penry
Mrs. Charles Roberts
Harold Christopher

Hospitality Committee

M. R. Hoener
Mrs. M. R. Hoener
Mrs. William Bellerjeau, Sr.

Pageant Committee

Noramae Holland, author
Walter Austin, director
Mrs. Horace Hatfield
Murdock Maclennan
Mrs. Charles Roberts
C. Stuart Burns
Mrs. Murdock Maclennan
Edward H. Peterson
Mrs. Edward H. Peterson
Mrs. Chester Johnson
Mrs. Chester A. Kenny
Mrs. Cecil R. Bunn
Mrs. James B. Ford
Courtney Johnson
Richard P. Hatfield, Jr.
Chester Johnson
J. Horace Hatfield
Mrs. C. Stuart Burns
Mrs. Richard P. Hatfield
Eugene Child
Mrs. Eugene Child
Vincent Tobin
Mrs. Samuel Macaulay
Mrs. Ernest Schmidt
Mrs. George Macaulay

Music Committee

Mrs. Edward E. Peterson
Grace Hull
Mrs. Henry Miller
William Happel
William Y. Bellerjeau, Jr.
Randall Bellerjeau
Edward Wojnarowski

Fellowship Dinner Committee

C. Stuart Burns
Mrs. C. Stuart Burns
Mrs. Mark Asper
Lois Hartvigsen
Betty Hill
Shirley Grice
Eda Hartpence
Katherine Gutoski
Barbara Anson
Barbara Asper
Carol Brunner
Edna Trautmann
Mary Jane Archbold
Doris Langfeld
Betty Pratt
May Anderson
Drusilla Christopher
Jean Miller

Exhibit Committee

Miss Reignette Marsh
Mrs. Charles Roberts
Mrs. Richard Hatfield
Mrs. Charles Wilgus
Mrs. Cecil Bunn
Mrs. Harvey Rue
Mrs. Nettie Atwood
Mrs. Frank Weldon
Miss Adelene Johnston
Mrs. A. D. Hollingsworth

History Committee

Edward R. Hatfield
Mrs. Edward E. Peterson
Miss Isabelle Sherron
Henry E. Bluhm

MIGHTY GOD, WE THANK THEE

Rev. Edward E. Peterson, 1947

Mighty God, how shall we thank thee
For the blessings of the years;
We who have received so richly
Of the fruit of toils and tears!
Here we raise our hearts and voices;
Here renew our solemn vow;
Past and present now rejoices,
All before thee lowly bow.

Mighty God, how dear the mercies
That have kept thy little flock;
Guiding it through calm and crises,
Guarding it in storm and shock.
O thy wonders call for praises
And thy judgments call for prayer;
And while time its pace increases
Songs of joy shall fill the air.

Mighty God, we face the sunrise
All the past assures thy grace
Blessings, great, beyond our surmise
Greet us on our upward race.
"As thy day so shall thy strength be—
I am with thee to the end—,"
Come the morrow, make us ready,
Holy Ghost, on us descend!

MEMORIAL FLOWERS

September 28

Given By	*In Memory Of*	
Mrs. Geo. S. Rainier	her husband and father	Geo. S. Rainier Dr. F. W. Westcott
Mrs. Edward R. Hatfield	her uncle	Dr. J. Madison Hare, former pastor
Edw. E. Peterson	his mother	Mrs. Carl Peterson
Mrs. W. Mark Asper	her husband	W. Mark Asper

October 5

John & Isabelle Sherron	their mother	Mrs. Mary E. Sherron
Mr. & Mrs. Charles H. Roberts	their parents	Mr. & Mrs. William Roberts Mr. & Mrs. David Linskill
Mr. & Mrs. M. R. Hoener	Supt. of Evang., N. J. B. Conv.	Dr. & Mrs. J. E. R. Folsom

APPENDIX D

TWO HUNDRED YEARS OF SONG: 1747-1947

Mrs. E. E. Peterson

"I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being."

These words of David, the gifted Musician-King of Ancient Israel, are one of the earliest recorded yearnings of the human heart to express itself in song! As the youthful harpist sang and played to the disturbed King Saul, he brought peace to the anguished mind. More than once, he himself, in times of stress and peril, sought refuge in his harp and song!

The Christian Church through the ages has always found in song an expression of its prayers and praise to God Almighty!

For several centuries, the earliest hymns were written in Latin, and were sung by the priests and trained singers alone. Ambrose of Milan gave the first impetus to congregational singing.

As Germany was the home of the Reformation, so it may be called the home of Protestant Church music. "Martin Luther is rightly credited with giving people the Bible, the catechism, and the hymn-book." His "A Mighty Fortress is our God", written about 1529, was called by Heine, "The Marseillaise of the Reformation."

Isaac Watts (1675-1748), born in Southampton, England, has been well called the "father of English hymnology", not because he was the first to write hymns, but because he gave such impetus to its development, and so vitally influenced church worship.

Previous to his time, some early English Baptists, the dissenters from the established form of worship, held that true worship was a matter entirely of the heart. So they broke away completely from all form that was read out of books, as being man-made and not spiritual. Singing came under this category, as it was making use of other men's words, - these same words, worse yet - fitted to man-made rhyme and meter. In the words of one of these early writers, "Once permit the singing by art of pleasant tunes, and you will bring music and even instruments back again into public worship, and then, farewell to all Solemnity." English church worship then in the late sixteen hundreds was weak in congregational singing. In "Musich's Monument", by Thomas Mace, he says, "'Tis sad to hear what whining, toting, yelling, or screeching there is in many country congregations." Mace tried to improve this condition by introducing organs into the churches, which instruments, he said, could be learned by the young people in two weeks. At once, protests were made against "praising God by Machinery!"

This, however, was true only of one particular class of Baptists, called the General Baptists. The Particular Baptists countenanced singing in their services, but as there were such few books in print, the custom prevailed of "lining out" the hymns, or "reading the lines". Two lines were read by the "Percentor" and then sung by the people. It did not tend to good congregational singing as one can readily guess! Into this atmosphere came Isaac Watts, and with him the beginnings of English Hymnology.

The Bay Psalm Book, only three copies of which are in existence, two being owned by Harvard and Yale, was used by the early New England Baptists. "The First Church in Boston introduced singing in 1728, lining out the hymns until 1759, while the First Church in Providence had no singing until President Manning's coming to the church in 1771."

I have given this bit of background to show what was the earliest heritage in church music of our forefathers. My paper is principally concerned with the music of the Scotch Plains Baptist Church in the past 200 years, but its progress and growth can best be appreciated with this background in mind.

According to our early church records, the first mention of singing in our church was June 1765, when Joseph Manning, Jr. was chosen to assist Brother Sombard in singing. Our first "Hymnal" was probably "The Psalms of David" by I. Watts, first published in London in 1719. It is the Psalms of David in meter and some of Watt's own hymns.

Somewhere around 1789 there is mention of a "Jones and Allison" Hymn Book in use in the church, and I find in the Baptist Encyclopedia that it was compiled by three ministers, Dr. Samuel Jones, Rev. David Jones, and Dr. Burgess Allison.

In 1792 there was discussion of establishing the first "Singing School". About this time also, an "alteration in the mode of conducting the music in public worship" came up for discussion, and for a time "threatened seriously the peace of the church". Subject of the discussion, "To Read or Not to Read the Lines."

The year 1799 saw the purchase of new "Hymnals". Since no more Jones' and Allison's could be obtained, the church voted to procure "Watt's Psalms and Hymns". This was an enlarged edition of the earlier Watts, including a number of the early hymn writers, thus giving a larger variety and scope.

In 1854 a new Book was again procured, "The Psalmist". It had been published in 1843, in response to a need for a hymnbook more modern than Watts or Kippon and other collections. This book, "The Psalmist", was compiled by Baron Stow and S. M. Smith. Stow was a Boston minister and Smith was the writer of "America".

The year 1871 marked a new ear in the history of the church. The new (present) building was erected. Miss Emily S. Coles was instrumental in procuring a new pipe organ for the church. Prior to this a small melodeon was used by the church. By resolution of the Board of Trustees it was voted to sell or exchange this in part payment for a new Cabinet Organ, valued at $1,500.00 to be used in the Chapel or Sunday School room. Later on Miss Coles bought another Cabinet Organ when the pipe organ was temporarily out of commission. This Cabinet Organ, almost twenty years ago, that is, about the year 1927, was sent to West China, to a blind children's school, at our mission station there in answer to the appeal of Dr. Openshaw, for an instrument. So Scotch Plains Baptist Church Music History includes many singing children in West China, whose sightless days are made a little happier because of our music ministry there.

Coincident with the new church building and new organ came a new hymnal, "The Baptist Praise Book", published in 1871. Its preface tells us "A primary object in the publication has been to extend and improve congregational singing. Hence tunes, as well as hymns, are given; it being now an accepted conclusion that music must accompany the words in order to secure the best results in the service of song." So now for the first time we had a hymn book with both music and words for the congregation, a great step forward.

For the past thirty or forty years Lowell Mason, the father of American hymn music, had been touring our country, introducing the teaching of music in our public school system. For many years we had had our "Singing Schools", but Mason's work in the public schools gave great impetus to more general musical knowledge by our people, and so congregational singing greatly improved.

Our next hymnal was "The Baptist Hymnal", published by the American Baptist Publication Society in 1883. That probably was used about 1890, as there is a note in the Trustees' Minutes for September 22, 1890, that "we obtain 100 singing books with notes and 150 without notes for use in church." This book introduces Lowry, Bliss, Mason, Bradbury, and others, as well as the older Psalm-tunes hallowed by use for more than a generation.

In 1892 was published "The New Laudes Domini" by the Century Company. It came into use in our church somewhere between 1900 and 1920. It is a much larger collection than "The Hymnal" and more comprehensive in scope.

In 1928 this church was the recipient of a gift of a beautiful new pipe organ, given by Mrs. Mary Emma Darby as a Memorial to her mother, Mrs. John R. Marsh, and her sister Josephine. At this time also the entire front of the church was altered, and the

organ installed in front rather than in the rear balcony, where the previous organ had been. This change in the location of the organ too was a great aid in the general congregational singing.

Our latest hymnal, in use in our church today, is "Hymns of the Christian Life", first published in 1925 by A. S. Barnes and Company. We began using it about 1937. It is the first of our series of hymnals to carry the verses, complete, right under the music instead of at the bottom of the page as in previous hymnals. It makes it much more readable, and so improves our singing very substantially. The volume contains the finest of our oldest hymn writers, as well as the best of the more modern school.

This little sketch traces the hymnals used these 200 years in our church, but that is only part of our music story. For there is the work of the choirs through the years, the singing Sunday School, organized in 1829, and our Young People's Organizations with their lively songs through the years.

We have come a long way since that little group sang in August 5, 1747, from their Watt's Psalms of David, down to September 28, 1947, when a congregation of some four hundred voices, supported by the sonorous, rich tones of the pipe organ, rang out "Our God, Our Help in Ages Past."

Always we shall thank our God for the Singing Christians of these 200 years! Next Sunday on October 5, the closing day of this momentous celebration, in that beautiful World Communion Service, our hearts and voices will blend with those of countless Christians all over the world, till at the Throne of God they will swell with the saints of by-gone days, into a mighty chorus -

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

APPENDIX E

SOME GROUPS OF CHURCH WORKERS

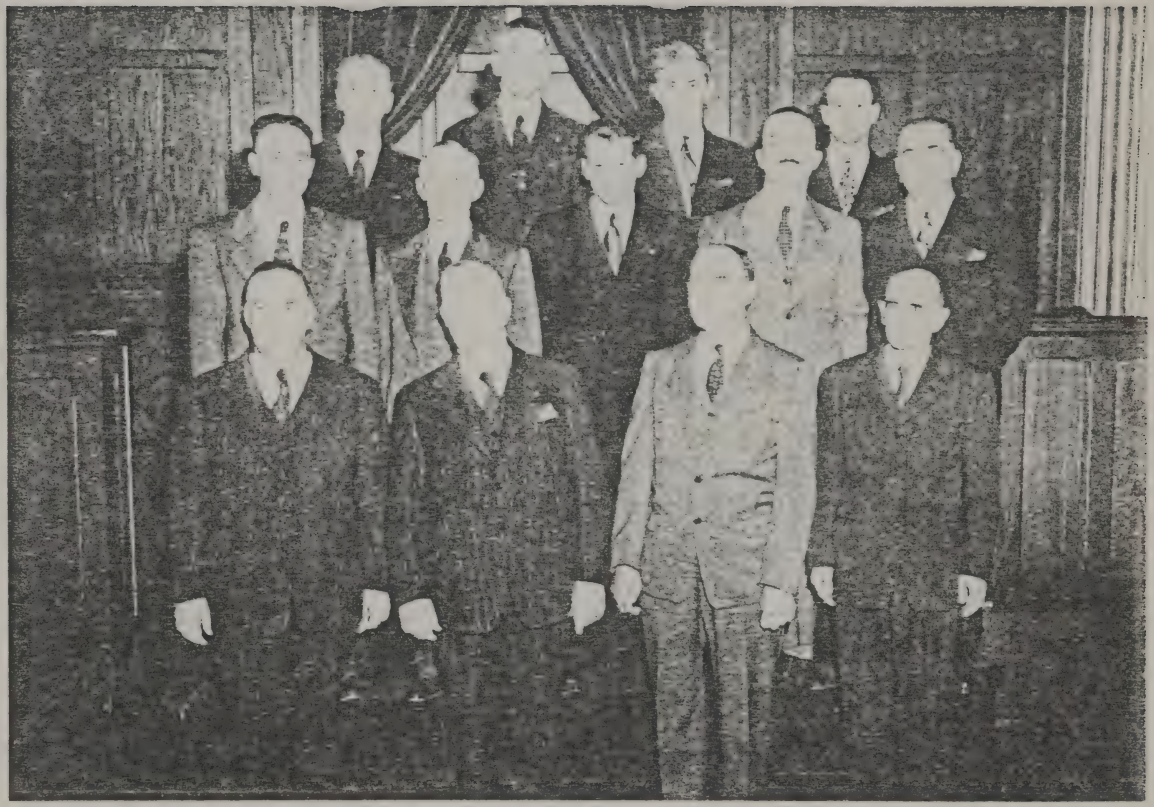
Pictures taken in 1948.

PAST AND PRESENT DEACONS AND DEACONESSES

Front row, left to right: Horace Hatfield, Mrs. Mary Rainier, Mrs. Anna Bellerjeau, Miss Adelene Johnston, Mrs. Nettie Johnston Atwood, William Bellerjeau.

Second row: John Sherron, Mrs. Theresa Lambertsen, Mrs. Josephine Kelly, Mrs. Amanda Bunn, Mrs. Margaret Weldon Hatfield.

Last row: Thomas Anson, Edward W. D. Johnston, Walter Austin, Dayne Kelly, Max Hoener, Chester Johnson.



PAST AND PRESENT TRUSTEES

Front row, left to right: Edward Hatfield, Frank Weldon, Wm. Bellerjeau, Edward W. D. Johnston.

Second row: Wm. Happel, Ernest Rumsey, Darby Beetham, Gerald M. Petty, Wm. Ward.

Last row: Hugh Maclennan, Harry Paff, Cecil Bunn, Paul Archbold.

SUNDAY SCHOOL TEACHERS

Front row, left to right: Mrs. Helen Finter, Mrs. Dorothy Hatfield, Horace Hatfield, superintendent, Miss Isabelle Sherron, Mrs. Margaret Chomyn, Mrs. Theresa Lambertsen, Mrs. Ysabel Bellerjeau, Mrs. Helen Happel.

Second row: Mrs. Florence Peterson, Mrs. Sarah Worsham, Mrs. Amanda Bunn, Mrs. Marie Burns, Mrs. Sybil Poulson, Joseph Williams, sexton.

Third row: Mrs. Lottie Asper, Mrs. Helen Kenney, Mrs. Bartie Schmidt, Miss Adelene Johnston, Edward E. Peterson, pastor.

Last row: Darby Beetham, Jr., John Sherron, Chester Kenney, Thomas Anson, Stuart Burns, Chester Johnson.

CHOIR

Front row, left to right: William Happel, Miss Joan Nixon, Mrs. Florence Peterson, organist, Mrs. Virginia Schall, choir director, Mrs. Isabelle Miller, Edward E. Peterson.

Second row: Miss Grace Hull, Mrs. Annabel Steffy, Mrs. Elizabeth Bellerjeau, Miss Noramae Holland, Mrs. Marie Burns.

Last row: Edward H. Peterson, John Hull, Rudolph Dormaier, Stuart Burns, Eddie Woods, William Ward.

LADIES' CIRCLE

Front row, left to right: Mrs. Mabel Macaulay, Mrs. Josephine Kelly, Mrs. Florence Peterson, Mrs. Theresa Lambertsen, Mrs. Katharine Paff, Miss Isabelle Sherron, Mrs. Marie Burns, Mrs. Nettie Johnston Atwood.

Second row: Mrs. Sara Hendricks, Mrs. Julia Cary, Mrs. Mary Rainier, Mrs. Helen Kenney, Mrs. Amanda Bunn, Mrs. Marie Reiber, Mrs. Juanita Johnson.

Last row: Mrs. Ethel Beetham, Mrs. Margaret Hoofnagle, Mrs. Ruth Geiger, Mrs. Marjorie Dormaier, Mrs. Cora Stevens, Mrs. Maude Holland, Mrs. Lottie Asper, Mrs. Anna Bellerjeau.

THIRZA HATFIELD GUILD

Front row, left to right: Mrs. Helen Finter, Mrs. Florence Peterson, Mrs. Bartie Schmidt, Mrs. Gertrude Austin, Mrs. Margaret Weldon Hatfield, Mrs. Helen Barber.

Second row: Mrs. Josephine Kelly, Mrs. Ruth Berthold, Mrs. Margaret Chomyn, Mrs. Erna Sincox, Mrs. Elsie Langefeld.

Last row: Mrs. Elizabeth Bellerjeau, Mrs. Ysabel Bellerjeau, Mrs. Sarah Worsham.

EMILIE COLES GUILD AND YOUTH FELLOWSHIP

Front row, left to right: Misses Alice Petty, Doris Langefeld, Marilyn Austin, Beverly Archbold, Bertha Henri, Eda Hartpence.

Second row: Mrs. Lottie Asper, Misses Jean Miller, Drusilla Christopher, Carol Brunner, Betty Pratt, Edna Trautmann.

Third row: Mrs. Florence Peterson, Misses Barbara Anson, Mae Anderson, Barbara Asper, Mrs. Margaret Weldon Hatfield.

Last row: Reese Turner, Earl Myers, Darby Beetham, Jr., Edwin Weldon, Edward E. Peterson, pastor.

SENIOR FELLOWSHIP

Front row, left to right: Mrs. Ellen Archbold Pfluger, Mrs. Annabel Steffy, Mrs. Wana Harmon, Mrs. Margaret Chomyn.

Second row: Mrs. Rose Bahlke, Mrs. Florence Anson, Mrs. Enid Peterson, Mrs. Rena Knappman, Mrs. Jennie Chabra, Mrs. Marie Burns.

Last rows: Marshall Harmon, Harry Pfluger, Alfred Bahlke, Peter Chomyn, Thomas Anson, Denton Steffy, Gregory Chabra, William Knappman, Edward H. Peterson, Stuart Burns.

APPENDIX F

A CHRONOLOGICAL LIST OF PASTORS

1747-1748	Supplies
1748-1781	Benjamin Miller
1781-1785	Supplies: Runi Runyan, Benjamin Coles, George Guthrie
1785-1807	William Van Horn
1807-1808	Supplies: Runi Runyan, Jacob Randolph
1808-1828	Thomas Brown
1828-1829	Supplies
1829-1841	John Rogers
1841-1842	Supplies
1842-1843	John Wivell
1843-1844	Supplies
1844-1849	William E. Locke
1849-1850	Supplies
1850-1853	Joshua E. Rue
1853-1854	Supplies
1854-1860	James F. Brown (son of Pastor Thomas Brown)
1860-1867	William Luke
1867-1878	Joseph C. Buchanan
1878-1879	Supplies
1879-1882	Uriah B. Guiscard
1882-1883	Supplies
1883-1893	James H. Parks
1893-1894	Supplies
1894-1899	J. S. Braker
1899-1904	G. M. Shott (first as supply, then as regular pastor)
1904-1908	Thomas Moore-Smith
1908-1913	Franklin K. Mathiews
1913-1914	Supply: E. T. Tomlinson
1914-1924	J. Madison Hare (During Mr. Hare's leave of absence to serve as Army Chaplain, 1917-1919, A. B. Strickland was the interim pastor)
1924-	Edward E. Peterson

APPENDIX G

AN ALPHABETICAL LIST OF ALL THE PERSONS WHO HAVE BELONGED TO THIS CHURCH

Compiled by Gerald M. Petty, with Geraldine and Alice Petty, and edited by Miss Adelene Johnston, with Mrs. Josephine Kelly.

This list was compiled from the 1747 list of charter members, and from church rolls of about 1749, about 1832, 1870, 1880, 1890, about 1920, and 1950, with a list of persons dismissed in 1792 to form another church.

No effort has been made to include more than the first date of record of each person. More than one date after a name may mean more than one person of the same name. The date means that the person was on the church roll at or near the date given. A question mark following the date means that the date is in serious doubt, not that the membership is in doubt.

If, for instance, Nancy Brown was baptized as a young girl in 1842, and later married William Smith, her name may appear as Mrs. William Smith B1842, as Nancy Smith B1842, as Nancy Brown Smith B1842, as Mrs. Smith B1842, or as Mrs. Smith 1870, or in all six ways. In the case of persons now in the Church, this has sometimes been corrected. In the case of persons who were members a century or more ago, we cannot be sure whether the Nancy Brown Smiths mentioned earlier in this paragraph are one or more persons. Accordingly, we have included every different name in the rolls, rather than risk omitting one name.

You are reminded that this Church does not practice infant baptism.

The list has been revised to April 16, 1951.

Abbreviations:

B	Baptized
C	Charter member
D	Died
E	Joined on Declaration of Christian Experience
F	Fellowship member
L(date)	Joined by letter
(date)L	Dismissed by letter

ABBOTT, Sarah F. Garthwaite L1856
ACHEN, Elizabeth 1832
William 1832
ACKER, Rosetta Allen 1837
ACKERSON, Mary Ann Clark B1884
ADAIR, George W. L1868
Jane B1872, L1872
Lizzie L1869
Mary H L1868
Shettleworth 1838
ADAMS, Mrs. Edw. 1950
Persis Peterson B1928
AENOLA, Peleg L1852
Mrs. Peleg L1852
AGENS, David 1838
ALBERS, Anna Schenck D1949
ALLEN, Florence B1868, 1920
Frances B1868, D1919
Gideon 1799
Mrs. Gideon 1799
Hannah 1832
Harriet Drake B1868
Hetty 1838, D1881
Isable 1787
Joannah 1832
Joseph D1777
Mary B1789, 1838
Noah B1843
Mrs. Noah 1832
Phebe 1798, 1838
Rosetta 1838
Sarah 1763
Sarah Ann B1843
Zach. Smith 1809
ANSON, Barbara Mae B1945
Mrs. Florence L1950
Robert B1913, D1939
Thomas Jessie B1935
ANTHONY, William B1922
APGAR, George P. 1838
Mrs. Geo. P. 1838
James 1838
Maria 1838
APPLEGATE, Ralph B1922
ARCHBOLD, Alexander B1874, 1920
Beverly Ann B1948
Ellen B1937
Elmira L1866
Eliza B1874
Elizabeth Ann B1884
George 1950
George Jr. B1874
George Sr. B1868
J. Warren B1884
Jessie B1878
John B1868, D1921
Mrs. John B1868, D1918
Lois Claire B1942, D1950
Martha B1921
Mary Jane B1945
Paul Louis B1921
Susie B1868
Warren B1884
William L1866
William Elmer B1935
ARRINGTON, Grace E1927
ASHWORTH, Clayton B1948
Mrs. Clayton B1948
ASPER, Barbara Anne B1945
Donald E. 1950
Lottie 1950
Mark L1942
Mrs. Mark L1942
Mark William, Jr. B1945
Marylou M. B1942
ATWOOD, Janette 1950
Nettie M. B1899
AUSTIN, Edward B1927
Gertrude Knapp B1932
Gertrude Marylin B1948
W. Walter B1926
William W., Jr. 1950
AYRES, Abner 1807
Dugal 1786, 1809
Mary Ann 1838
Richard 1786
Sally 1832
BADGELEY, Mary 1832
BAHLKE, Ingebord O. B1937
BAKER, Edward 1832
BALDWIN, Francis O. L1858
Henrietta F. L1858
Louisa C. L1858
Polly 1838
BALL, Aaron L1791, D1841
Aaron Jr. 1832
Elizabeth 1804
Hannah 1804
Harriet 1809
Henry 1802
Phebe 1806
BANCROFT, Addie Elizabeth B1891
Mary Emma B1891
BANKS, Ella D. B1894
Josie D. B1894
Ruth T. Hatfield B1907
William T. B1894
BARBER, Frank B1948

Mrs. Frank B1948
BARNUM, Hellen L1860
Wm. F. L1860
BARR, Louise L1884, D1925
Margaret B1843
BARTLE, Mrs. E1869
BECK, Helen Taylor 1920
Mrs. Leo L. 1920
BEDELL, Mrs. 1777
BEEKEN, Alfred D. L1891
DePierre B1905
Dorothy B1905
Grace L. L1891
Mary L. L1932
BEETHAM, Darby R. L1929
Mrs. Darby R. L1929
Darby Raymond, Jr. B1943
Robert 1950
BELLAMER, Eliza Moffett 1832
BELLERJEAU, Anna Randall B1931
Betty B1933
William Y. B1931
William Y., Jr. B1930
Mrs. Wm. Y., Jr. 1950
BELMORE, Mrs. 1848
BERPOO, John 1764
BERRY, Charles M. B1873, 1920
Lydia B1875
Lydia Walpole B1875
BIDDULPH (BIDDAULPH),
Beatrice B1931
Bertrand B1916
Charles B1918
John E1917
John T. B1897, D1950
Katherine B1931
Thomas B1916
BILYEN, Truman B1868
BILYER, Clarence B1870
BINGE, John 1839
BIRD, James B1931
Roy B1930
BIRTH, Sarah 1805
BISHOP, James 1797
Susanna 1797
BLACKFORD, Benjamin 1783
Hannah D1784
John 1764
Mary D1784, 1792L
Zephaniah 1764
BLANCHARD, Emma L1897
BLOOME, Patience 1763
BLOOMFIELD, Eleanor 1832
BOMAM, Providence 1749
BONAHAM, Amoriah 1747
BONHAM, Mary 1778L
Vnis D1748
BORNMAN, Eleanora R. C. B1890
BORNSCHEIN, Mrs. W. A. L1917
BOSWORTH, Chloe 1838
Jacob 1838
BOTTS, Judith B1921
BOYD, Edward H. 1950
Mrs. Edward H. 1950
Mrs. Robert B. B1947
BRADEN, Laura Townley B1859
BRADER, Simon B1876
BRADY, Mrs. W. D. L1933
(BRAKER, Rev. James S. 1894)
BRANSCOMB, Betty B1933, B1935
BRASH, Mrs. L1903
Hattie 1920
BRIDGES, Amos L1851
Ann M. B1851
Josephine R. B1851
Sarah L. B1851
BRITTEN, Mrs. Edward 1950
BROACH, Howard L1908
Sadie L1908
BROCAW, Wm. J. L1850
BRODWELL, Mary C1747
BROKAW, Edgar L. L1871
Eliza 1838
J. M. L1856
Mrs. J. M. L1856
Lydia A. L1871
Margaret 1838
Peggy 1832
BROOCH, Edgar B1910
BROOKS, Hannah 1749
Samuel 1764
BROWN, Mrs. 1808
Mrs. A. Y. L1854
Mrs. C. W. B1894
Elder 1808
Fanny L1850
Mrs. Geo. D1832
James 1809
Rev. James F. L1854
Madalene A. E1917
Martha 1832
Mary 1809
Mary E. B1857
O. B. L1805
Sarah 1809
Rev. Thomas 1809
BRUNNER, Carol Ann B1945
Catherine E1945

Herbert B. E1945
Mrs. Herbert B. 1950
BRYNELDSEN, Mary May Hargreaves B1918
BUCHANAN, Hannah L1867
Rev. J. C. L1867
Joseph C. L1867
BUCKLEY, Annie G. Wetherell B1892
Evelyn B1911
Kate B1894
BUNN, Amanda, B1946
Cecil B1946
Mrs. Cecil 1950
Susan Ann B1946
BUNNEL, Daniel 1786
Isaac 1764
Jane 1770
Stephen 1832
BURTON, Elizabeth Brill L1926
BUSCH, Mrs. Robert B1925
BUSH, Hannah D1785
BUTLER, Mrs. 1805
CAHILL, Mary B1868
CALKINS, Allen B1888
Allen F. B1889
George W. L1886
Sarah A. B. B1888
William A. B1888
CAMMEL, Elizabeth 1749
CAMP, Barbara B1948
Frederick B. 1950
Mrs. Frederick B. 1950
CANNING, Miss 1834
CARBOY, Robert J. B1949
CAREY, C. M. F1949
Mrs. C. M. F1949
CARL, Anne 1764
CARR, Emma Connet B1894, D1950
Mrs. Henry Montgomery, Jr. B1940
Susanne Jones B1940
CARROLL, Jeanne B1934
CASTERLINE, Patience 1749
CATHEAL, Lillis 1787
CHABRA, Gregory B1948
Mrs. Gregory B1948
CHAMBERS, Adam L1877
CHANCELER, Philip 1764
CHAPOT, Dorothy Davis L1934
Mrs. Frank L1934
CHAPPELL, Samuel F. B1875
CHILD, Muriel Eugenie B1935
CHOMYN, Peter J. L1947
Mrs. Peter J. L1947
CHRISTOPHER, Drusilla May B1948
Mrs. Harold B1947
CICHONE, Genevieve B1940
Helen Claire B1941
CLARK, Asariah L1857, L1871
Charles B1857
Elisabeth B1858
Elvina L1857
Emma B1890
Esthe 1799
Ethel Reinetta B1921
Mrs. George 1920
George M. B1857
Hanil B1878
Hattie B1878
Jane L1857
John B. L1857
Mrs. John B. B1858
Mrs. John R. 1834
Mary 1838, L1853
Mary Ann B1884
Nettie B1897
Noah 1808
Phoebe 1834
Sarah 1809
Thomas 1787
CLARKSON, John C1747
CLAUSEN, Emma Clark B1890
Fanny B1894
Harriet Ayrine B1917
CLAYTON, Mary 1838
CLEAVER, Mrs. A. D. B1882
Ann L1848
Ann H. L1856, L1881
Ann Hetfield L1849
D. L1848
Mrs. H. D. L1882
Hannah D. L1905
Huldah D. L1848, L1882
J. D. 1905
James D. B1843
Thomas L1848, L1856, L1881, B1881
Mrs. Thos B1881
CLERK, Noah 1786
CLIFTON, Henry L1853
CODY, Sarah Ann 1838
COLE, Catharine Willett 1838
David 1808
Mrs. David H. 1810
Elizabeth 1749, 1813
Isaac 1763
Mulford B1843
Rachel 1802
Unico 1787
COLEMAN, Barbara Asper B1945

COLES, Abraham 1834
Abram L1889
Ann 1838
Catharine 1819, L1850, B1857
Charlotte 1832
Emilie S. L1869, D1919
J. Ackerman B1873
Jacob B1843
James B1832
Jemimah 1808
Jonathan A. B1873, 1920
Maria 1832
Mary 1851, B1857
Mary Ann B1843
Maria E. B1850
Sarah L1858
Sarah Ann 1836
Susanna W. B1833
COLGATE, George L. E1894
Minnie L. E1894
COLLENS, Ann 1749
COLLINS, Benjamin 1747
Charitiy 1764
Hannah 1765
Rebekka 1764
Susan B1894
William 1747
COMPTON, Mrs. 1804
Rubin 1763
Sarah 1804
COMTAIN, Johannah 1787
CONGER, Charlotte May L1908
Edith Somerville L1908
Frank W. L1908
Jennie D1924
Kate E. L1905
Mrs. Thomas B. L1905
CONNELL, Mrs. Grover 1950
CONNET(T) (CONNIT),
Emma B1894, D1950
Jonathan 1747
Rebecah 1749
COOK, Amelia B1890
Doretta 1950
Elsie B1905
Etta B1897
Mary 1832
Sarah Hand B1868
COOMBS, Fred B1911
Valentina B1911
COON, Hannah 1749
Sarah 1832
COREY, Hannah 1837
Mary Jane B1875
William S. B1875
CORIELL, Ann 1832
Russell F. F1948
Mrs. Russell F. L1948
CORWIN, Elizabeth 1797
Polly D1832
Rachel 1786, 1832, D1847
Stephen 1797
CORY, Hannah B1838
Mary Jeme B1875
Nancy 1832
William B1875
COVERT, John 1788
Mary 1787
Peter 1786
COVET, Roseannah 1764
COX, Mary 1832
COYTE, Augusta M. B1873
Ernest L. B1873
CREEKMAN, J. 1950
CRAIN, Ezekiel 1764
CRANE, Mrs. 1764
Dennis L1892
Dennis C. B1866
Helen M. L1883
Jerusha 1768
Johannah 1788
Louisa L1832
Margaret A. L1847?
Maria Coles 1838
CRATER, Abigail Hand 1851
CREEKMAN, James L. 1950
CRISP, Harriet B1857
Jane B1843
John 1832
Wm. B1857
CROSLEY, Abigal 1749
Henry C1747
Roberd 1747
CUBBEY, Mary 1749
CUMPTIN, Mercy 1764
CUMTAIN, John 1774
CUNNINGHAM, Edwin B1929
DAMON, Helen N. L1930
DANIELS, Horace 1920
Isabella Irene B1915
DARBY, Abby L1855
Aletta B1868
Betsey 1832
Deborah 1838
Elisabeth B1857
Frances M. B1846, L1846
Hannah 1842, B1843
Joseph S. 1837

Margaret 1809, B1857
Mary B1843
Nancy 1809, 1838
Phoebe 1818
Rachel 1775, 1837
Sarah A. B1850
Thomas M. 1846
William C1747, 1837
William, Jr. B1843
Wm. H., Jr. B1843
DARLING, Phebe 1842
DARROW, Helen M. B1944
Ruth Eleanora B1935
D'AURIA, Mrs. Joseph 1950
DAVID, Sarah 1832
DAVIS, Mrs. J. 1798
Mary Mulford 1838
Sarah 1809
DAVISON, Anne 1775
William 1764
DAY, Emma B1934
George 1787
Gideon L1786
Patricia B1934
Teddy B1935
DAYTON, Maria 1838
DeBREE, Mitchell B1921
Victor B1926
Wm., Jr. B1929
DECAMP, Mrs. 1764
Lambrt 1764
Mary B1868
Sarah C1747
DEENHAM, Mary B1855
DeHART, Donald B1931
Edna Rumsey B1928
DELNEGRO, Betty Branscomb B1935
Mrs. Joseph 1950
DELNERO, Janet Korb (Mrs. Rudolph) B1944
DEL TERZA, Michael Angelo B1899
DENISON, Mr. L1846
Mrs. L1846
Ansel 1846
Sarah H. 1846
DENITZIO, Mrs. Tony 1950
DENMAN, Elizabeth 1771
DENNIS, John C1747
Mary C1747
DINKLE, Wilbur L1950
DOANE, Abbie B1858
DOBBING, Mrs. L1903
Anthony B1867
Mrs. Anthony B1857
Emeline B1868
Hannah B1883
Harriet B1875
Joseph H. B1874
Thomas B1875, 1920
Thomas J. B1875
DODD, Mark B1908
DOLBEAR (DOLBIER), Abby B1850
Mary 1786, 1832
DONE, Daniel 1771
DOORWOOD, Josephine B1894
DORMAIER, Rudolph B1938
DORSET (DORSIT), Mary 1805
Elizabeth 1808
DOTY, Samuel D1777
DOUGHTY, --- 1787
DOVE, Ann 1788L
DRAKE, Aaron B1868
Adelia 1843
Anne B1778
Cathrine 1775
Charlotte B1843
Cornelia 1832
Cornelius 1786
Corra B1843
Delia B1843
Dannil B1777
Emma 1838
Eunice 1832
Hannah 1749, 1776, 1797, 1838
Harriet B1851, B1868
Henrietta B1868, D1922
Mrs. Howard 1950
Huldah 1819
Isaac 1747, 1837
Issable 1786
J. 1847L
Mrs. J. 1837L
John C1747
Joseph 1764
Josie D. Banks B1894
Juda 1786
Julia Nelson B1843
Lydia 1764
Margaretta B1843
Maria 1832
Mary 1764, B1843
Mary A. M. B1855
Nathanil 1747, 1820, E1868
Phoebe 1845
Randolph B1851, B1857
Mrs. Randolph B1857
Samuel B1783, L1876
Mrs. Saml. 1792L

Sarah 1774, 1838, B1868
Sarah Ann B1843
William 1764, B1843
DuBOIS, Harriet L1946
J. H. L1946
Mrs. J. H. L1946
DUGAN, Mary Cahill B1868
DUNKLE, Mrs. Wilbur 1950
DUNLAP, Robert B1843
DUNN, Albert B1857
Augusta L1876, D1925
George B1913
George, Jr. 1920
George L. B1890, D1948
Mary B. L1876
Nelson B. L1876
Norman L1876
Mrs. Norman L1876
Norman P. B1890
Ruth B1912
DURIE, Nancy 1845
EASTWARD, John 1764
Susannah 1749
EBERLE, Helen B1928
Ruth B1925
ELLISON, Nettie L1920
ELL, Thomas 1832
ELSTEN, Eli 1798
ELSTONE, Mrs. Eli 1798
ELSTON, Eliza Ann B1878
Hulday D1777
William 1764, B1872, L1872
Mrs. Wm. 1887
EMORY, Cresca B1935
Myrtle B1935
ENDERS, Mary Willcox 1838
ERICKSON, Victor B1940?
Mrs. Victor L1940?
ESTIL, William 1786
ESTWOOD, Hannah 1764
EVANS, J. F. L1918
Mrs. J. F. L1918
Solomon 1832
FAITOUTE, Elisth. 1838
FANCHER, Mrs. J. E. B1885
James B1918
Lillian B1896
FARMER, Mary 1920
Mary Spencer B1885
FARRELL, Thomas B1908
Mrs. Thomas B1908
FATOOT, Mrs. 1834
FEAKINS, Hazel B1913
FEREDAY, Herbert E. L1948
Mrs. Herbert E. L1948
FERENS, Mrs. Lea B. L1951
FETTE, Leonora B1938
FINTER, Donald B1948
Doris Helen B1947
Genevieve Edith B1947
Robert F1948
Mrs. Robert F1948
FITCH, Ceverena B1943
Hugh B1943
Mrs. Hugh B1943
Hugh Edwin B1941
Richard A. B1941
FITZRANDOLPH (FITZ RANDOLPH),
Christian 1749, 1787
Easter D1791
Jacob 1786
Ephraim 1786
Jeremiah 1747
Joseph 1764
Rachael 1786
Robert 1786
Sarah D1768, 1786
FLANDERS, Charles N. L1889
FLANNERY, Annie B1875
Edward J. B1868
Ellen B1868
J. Edward B1868, 1920
Mrs. John B1868
Nellie E. B1890
FLATT (see PLATT),
Mrs. John B1857
FLEN, Rhoda 1765
FORCE, Edwin B1926
Frank L1926
Mrs. Frank L1926
Frank, Jr. B1926
Hannah L1926
FORD, Mrs. James L1947
FORDHAM, George B1872
FORMAN, Jane L1843
Samuel B1843
FOREST (FORREST),
Charles B1857
Edwin B1843
Emily 1847, D1865
FOSTER, Frances M. B1850
Luther C. L1855
FOWLER, Mrs. Charles 1832
Richard B1948
Robert Arthur B1945
Rosemarie B1948
FOX, Phoebe 1842, L1850
FRAATZ, Amelia B1938

William B1938
FRANCES, Robert 1764
FRANKLIN, Jennie A. L1885
K. R. L1885
L. W. L1885
Lizzie L1885
Louisa L1885
FRENCH, Anne 1809
Louisa O. B. L1858
Nancy 1808
Sarah 1787
FRENTZ, Bertha N. E1894
FROST, Elias 1832
Mary Osborn 1837
FRAZEE (FRASEE, FRASEY),
Abigail 1832
Ann 1749
Ann Coles 1838
Ann E. L1855
Catharine Hays 1838
Eliza 1838, L1851
Elizabeth 1789, B1843
Ephraim 1747
Ezra 1852
Hannah 1783, 1832
Huldah 1832
Mrs. J. 1798
John L1851
Jotham 1797, 1838
Jotham D. B1843
Lavinah 1803, 1842
Martha 1764, 1838
Mary 1832
Mary Ann 1832
Maxwell 1802
Morris 1786
Nancy 1802
Nancy Catherine L1842
Nancy Cory 1842
Noah B1843
Patty 1832
Pheobe 1812
Polly 1798
Rachel 1748
Rebeka 1764
Rosetta 1838
Sarah 1802
Sophia 1832
Susanna 1798
Sylvester 1832
Mrs. Vincent L. B1850
FULTON, Addie Elizabeth Bancroft B1891
FURMON, Sarah 1749
GABLER, Ruth B1929
Gabriel the Negro 1767
GALLOWAY, Eugene M. L1950
Mrs. E. M. L1950
GAMBLE, Sarah B1857
GANNON, Miss 1838
GARLAND, Mary B1878
GARLINGHOUSE, Flora B1890
GARRISON, Mrs. Ernest B1938
Joan Kelly B1938
GARTHWAITE, Elisabeth H. L1856
Hettie M. B1843
Maria B1843
Matthias F. B1843
Sarah F. L1856
GASKILL, Josephine Smedley B1868
GAWLEY, John Barr B1937
GEIGER, Mrs. John, Sr. 1950
John Raymond B1948
Marion Elaine B1945
Ruth B1945
GENNIN, --- 1788
GENNINS, --- B1789
GENNINGS, Catharine 1786
Martha 1786
GERE, Ivy Hargreaves 1920
Nettie B1873
GEVSE, Katie 1887
GIDEON, Mary Allen 1832
GILDERSLEEVE(S), John 1775
Joseph 1768
GILLIAND, Lena B1873
Mary B1873
GILMORE, Howard L1905
Jennie D. L1905
Marie B1905
GIVAUDEN, Paul C. L1950
Mrs. Paul C. L1950
GOLDBACH, Franklin G. B1945
GOLDEN, Charles B1939
Dorothy Ann B1947
Loretta Helen B1935
GORDON, Robert B1934
GORE, Katie 1887
GRACE, Mary B1873
GRANT, Anson F. L1858
Cyrus L1856
Elizabeth A. Paff B1884
Jenny B1858
Rhoda L1856
GRAY, Mrs. Joseph L1903
GREDER, Helen B1931
GREEN, Mary C1747
Sarah 1747

GREY, Susannah 1749
GRICE, Mrs. Harley 1948L
Shirley B1946
GRIFFIN, Clara de la M. 1920
GRIFFITHS, John Wilson, Jr. L1951
GROMMON, Icabod 1764
Justus 1764
GROSSMAN, Mrs. L1950
GRUMMAN, Mrs. 1764
GUISCARD, Eliza K. L1879
Rev. U. B. L1879
Mrs. U. B. L1879
Uriah B. L1879
HABBERLEY, Charles B1874
HABERLY, Irene B1868
HACK, Katie B1888
HADLEY, Miss 1850
B. H. E1905
Mrs. B. H. E1905
HAGAR, Asenath 1809
Jesse 1808
HALL, Clinton B1896
Edna C. L1895, D1951
Geo. E. L1895
Henry L. L1896
Richard 1747
Mary ann 1767
Sarah 1749
HALSEY, Ichabod 1786
HAMILTON, Frances Haskard 1920
HAMPTON, Abigal D1777
Abraham D1786
HAND, Abigail 1851
Anna B1868, 1920
Annie B1894
David B1868, D1920
David, Jr. B1896
Elizabeth B1868
Elizabeth R. 1820
Elizabeth Richards 1838
Ernest B1890
Esra L1852
Mrs. Ezra L1852
Florence B1883
Hannah B1843
Irving B1896
Joanna 1797, D1848
Mary L1852
Nancy B1864
Oliver B1843
Prudence 1832
Rhoda 1851
Sarah B1868, B1890
Thomas B1873
Victoria B1878
William 1798, 1838
HANFERD, Mary L1859
HANFORD, Mary L1859
HAPPEL, Doris B1927
Frederick W. B1883
Helen Greder B1931
William A. B1937?
Mrs. Wm. A. L1945
HARE, Anna A. 1920
Rev. J. Madison 1920
HARGREAVES, Ivy B1912
May B1918
HARMON, Marshall 1950
Mrs. Marshall 1950
HARPER, Ella B1873
Margaret L1869
HARRIS, Elizabeth 1764
Susanna 1814
HART, Katie B1888
Richard B1894
HARTPENCE, Eda B1946
HARVIGSEN, Winifred Sanford (Mrs. Harmon) B1943
HASKARD, Fanny B1911
Frances 1920
HATEN, Elizabeth 1749
HATFIELD, Douglas S. B1924
Edward R. B1911
Edward Ridgway, Jr. B1945
J. Horace B1920
John Z. L1903
Mrs. John Z. L1903
Margaret Weldon B1918
Marie B1938
Hazel M. Hare B1924
Richard Pearson 1920
Richard Pearson, Jr. B1945
Roger Weldon B1948
Ruth T. B1907
HAY, Catharine 1832
Mary 1799
HAYES, Abby B1857
Ann B1857
Elisa L1860
Hannah D. B1878, 1920
John B1857
Joseph P. 1854
Maria B1850
Lydia K. B1878, 1920
Mary B1837
Mary E. B1878
Mary O. B1878
HAYS, Catharine 1838

Eliza Frazee 1838
Mary Osborn B1837
HEAD, Evelyn 1950
HEDGES, Mary 1786, 1832
HEINRICH, Charlotte (Mrs. E. E.) L1948
Walter Ernest B1948
HEN(D)RICKSON, Ida B1928
HENRI, Bertha B1946
HENRICKS, Sarah J. L1927
HENRY, Mary M. L1860
Sarah 1920
Sarah Hand B1890
Sylvester 1842
HENSCHEL, Frank O. J. B1934
Mrs. Frank F1948
HERON, Mrs. John, Jr. B1945
Marion Geiger B1945
Hester the Wench 1766
HETFIELD, Carman R. B1857
Charlotte B1843
Daniel B1843
Mrs. David 1832
Elizabeth B1843
Hannah 1832
Harriett Willcox B1829
Henry 1832, L1850
Henry, Jr. B1843
Henry, Sr. L1850
Jane 1838
John B1859
Mary 1838
Mary Darby B1843
Rachel 1838
Sarah 1832, L1850
Susan B1843
William 1842
HIGGINS, David L. L1832
Margaret 1832
Mary 1808
Polly 1832
Rebecca 1832
HILDEBRAND, Mrs. F. L1948
HILL, Bettyjane B1943
Harold Charles B1948
Warren L1950
Mrs. Warren L1950
HITTLE, Lizzie Reick B1890
HOAR, Anna E. L1895
Dorothy B1905
Helen B1905
HOBSON, Sarah 1802
HODGE, Harold B1913
Wilbur B1913
HOENER, Max R. L1945, D1951
Mrs. Max R. L1945
HOFFMAN, Ruth Miller L1947
Mrs. William L1947
HOLE, Walter 1786
HOLLINGSWORTH, Catherine L1873
Minnie B1875
HOLMES, Alice D. L1831
Henry D. L1877
Henry J. L1877
Johannah L1877
Thomas B. L1877
HOMES, Henry D. L1877
Johanna L1877
HOOD, Evelyn Buckley 1920
HOOFNAGLE, James 1948
W. T. W. L1948
Mrs. W. T. W. F1948
HOOK, Donald B1945
HOPCROFT, Anthony B1943
HOSINGER, Minnie B1894, 1940L
HOUEL, Hannah 1749
HOWARD, Sarah 1797
HOWBROW, Sarah 1809
HOWE, Lillian 1920
HOWELL, Ethel Maude E1945
Geo. B. L1946
Mrs. Geo. B. L1946
Lillian Fancher B1896
Robert M. B1945
Mrs. Robert 1950
HUCHENS, Anne 1765
HUCHINGS, Hannah 1749
HUDSON, Caroline L1861
Saml. L1861
Sarah 1832
HUESTON, Eliza J. B1884
Sadie B1884
Susan L1883
HUGHES, John L1880, B1880
HULL, Grace B1940
Jeanette L1921
John M. B1941
Naomi L1921
R. Bruce L1921
Robt. Chipman L1921
Mrs. Robt. Chipman L1921
HUMES, Ernest B1897
HUNT, Adeline L1899
HUTCHINS, Abraham 1832
IANSON, Florence Hand B1883
IBANEW, Mrs. Ralph 1950
INNIS, Nettie B1868
JAGGERS, Jane Eliza Jeffers 1838

JAHN, Edith B1911
Marguerite B1911
James the Negro 1765
JEFFERS, Caleb 1832
Jane Eliza 1832
Julia 1808
JENKINS, Jemima Sturges 1838
Mary D1788
Samuel 1832
JIM(M)ERSON, Aaron L. B1868
Charlotte B1868
Virginia B1873
Winfield L1883
JINNINS, David, Jr. 1764
JOHNSON, Mrs. Ayune 1950
Chester L1943
Courtney Burdett B1945
Fanny 1837
William B1875
JOHNSTON, Adaline Marsh B1868, D1934
Addie B1896
Adelaide 1920
Adelene E. B1896
Adeline B1868, D1934
Alice M. B1890
Bryant B1934
Edward W. D. B1890
Mrs. Edward W. D. L1905, D1949
Helen Evelyn B1921
Howard E. B1920
Ida Louisa L1905, D1949
Josephine B1873, D1922
Nellie E. Flannery B1890
JONES, Natalie B1948
Rachel 1749
Ruth 1765
Susanne B1940
JOPLING, Miss E. L1907
JORDAN, Kenneth Allen B1943
Patricia B1940
KARNER, Anna Smith 1920
KAY, Lucille Maclennan L1947
KEHLE, Zelma Robertson (Mrs. Frank) B1942
KEILER, Marie Hatfield (Mrs. John) B1938
KELLER, Mrs. John 1950
Marietta L1923
KELLY, Dayne B1928
Mrs. Dayne B1928
J. Noreen B1944
Joan B1938
KEMP, Gordon 1950
KENNEDY, Agnes B1872
KENNEY, C. A. L1946
Mrs. C. A. L1946
KENT, Elizabeth H. J. L1856
KETCHUM, Jania B1858
Rachel 1842
KILLEY, Christian 1749
KING, Hattie D. Mead 1920
KINGSTON, --- 1832
KITSZ (KITZ), Conrad B1929
Mrs. Conrad J. 1950
Gertrude B1940
Henry B1929
Miriam B1943
William B1937
KLENCK, Fred B1948
KNAPP, Gertrude B1932
Harry M. L1948
Mrs. Harry M. L1948
KNAPPMAN, W. E. E1948
KNOWLES, Sarah 1810
KORB, Janet Y. B1944
KREIGER, Daniel B1925
KREUZINGER, Mrs. N. E1931
KUEHN, Mrs. Chris 1950
George, Jr. B1931
Jessie B1924
LACEY, Flora Garlinghouse B1890
la FORGE, Abraham 1786
LAING, Anne 1787
George 1786
Mrs. Gordon B1935
Mary Elizabeth Rainier B1935
LAMB, Hannah 1749
Joseph 1798
Rebeccah 1786
Samuel 1747
LAMBBE, John C1747
LAMBERTSON, Edward B1938
Eleanor B1934
Herbert B1938
James B1933
Mrs. James B1927
Louise B1945
Robert B1933
Mrs. Robert 1950
LANE, Shirley Elizabeth B1943
LANGEFELD, Doris Jean B1945
Karl W. 1950
LAURALL, Mary Hetfield 1838
LAYING, Anne 1792L
George 1792L
LAYTON, Sarah L. Bridges B1851
LAZELL, Annie L1932

LEE, Hannah 1813
Matthias Frazee B1851
LEFORGE, Sarah 1783
LEWART, Robert C. B1934
LEWIS, Edith Jahn 1920
LEZADAR, Elizabeth 1764
LEZADOR, Aaron 1763
LIDGATE, Eugene B1907
LIMBARGER (LINBARGER),
Lena B1873, 1920
Lena Gilliand B1873
LINDER, Frank, Jr. B1946, D1948
Margaret A. B1949
LINE(S), Ann 1832
George B1857
Joseph 1786
Phebe 1786
Rachel 1765
LISSENDEN, Elizabeth C. L1912
LITTELL, Benjam. 1796
Mrs. Benjam. 1796
Cathn. 1809
Phebe 1808
Rachel 1797
Rebeke 1765
Rhoda 1765
Sarah 1766
LOCKE, Harriet N. 1844, L1847?
Mary L1846
Rev. Wm. E. L1847?
LOEFFLER, Norman B1947
LOGAN, Margaret 1832
LONGHILL, Sarah Townley B1854
LOOKER, Elisabeth 1838
LOTT, Leonard W., Jr. B1934
LOUNSBERRY, Elsa Cook 1920
LOVET, Dannil 1747
LUDICKE, Katherine L1920
LUDLAM, Mary 1810
LUDLOW, Melanethen 1832
Luey the Negro 1764
LUKE, Irene L1860
John 1787
Margret 1787
Rev. Wm. L1860
LUNN, Hannah 1808
LUPARDUS, --- 1786
Christian, Jr. 1786
Christian, Sr. 1786
Christianus 1792L
LYNDAHL, Helen M. Crane L1883, D1948
LYON, Ann F. 1837
Ebenezar 1811, D1831
James 1838
LYONS, Chas. Wood L1936
Mrs. Chas. Wood L1936
Josephine B1873
MACAULAY (MACAULEY),
Mrs. A. D. B1908, L1921, D1951
Albert B1917, L1921
Audrey B1922
Augusta B1917
Drusilla B1917
Mrs. Geo. L1942
Mabel B1908, L1921, D1951
Margaret B1868, 1920
Marion Louise B1940
Mrs. S. B. 1950
Virginia B1908
Walter LeRoy B1940
McCAULEY, Alexander B1868
Mrs. Alexander B1868
McCOY, Mary L1883
MACDANNIL, William 1764
MACFIELD, John 1764
McHENRY, Mary L1860
McKEOWN, Berry B1874
Helen L1870, E1871
McKOWN (McKEOWN),
Alfred B1875, 1920
Benjamin B1874, 1920
Josephine B1875
MACLENNAN, Hugh B1935
Mrs. Hugh B1935
Hugh, Jr. B1935, D1944
James B1934
Kay B1933
Lucille L1947
McMANNERS (McMANUS),
Hannah 1832
McNAIR, Agnes B1897
Susan B1897
MacNICOLL, Eleanor Pengelski (Mrs. Donald) B1940
McRAE, Mrs. Robert 1950
McVOY, Michael 1838
MAGUIRE, Ruth G. L1950
MALOWSKY, Mrs. Joseph 1950
MANNING, Cattren C1747
Christain 1747
Hannah 1832
Isaac C1747, 1786
Isaac, Jr. 1809
James 1764
Jeremiah 1764
Joseph 1767
Mary 1798

Rosanna 1786, 1838
Sarah 1808
Sophia 1787
Ursillah D1761
Zervia 1792L
MANTZ, William H. L1950
Mrs. Wm. H. L1950
MANVILLE, Mrs. C. L1860
J. A. L1860
MARKHAM, Mrs. Charles 1950
Dorothy E. Rosch B1943
MARSH, Adaline B1868, D1934
Betsey 1832, B1842
Catharine 1838
Caty 1832
Ernest B1896, D1900
Ethel B1896, D1928
Hannah 1831
Hannah Corey B1837, D1898
Ivy B1896, D1905
Janet W. B1868, D1927
Jennie W. B1868, D1927
John B1950
Mrs. John R. B1857, D1906
Katharine 1809
Nathan B1850, D1875
Virginia 1920
Virginia Jimmerson B1873, D1939
MARSTON, Everett B1913
Willard B1912
MARTIN, Eliza 1832, L1873
J. 1847L
John 1832
Jos. B. L1857
Rhoda L1856
Rosetta Frazee 1838
MARTINE, Eliza L1873
MASON, Paul L1942
Mrs. Paul L1942
MASTES, Phebe 1765
MATHIEWS, Rev. Franklyn K. L1908
Mrs. Franklyn K. L1908
Maurice B1913
Norman L1908
MATTOX, Bessie B1938
Frederick John B1945
Mildred B1940
MAXFELL, Rachel 1764
MAXWELL, Charles C. L1850
Charlot C. L1850
Henrietta Drake B1868
Israel O. L1850
Mrs. I. O. L1850
Jacob B. L1850
Mrs. J. B. L1850
Phebe T. L1850
MEAD, Hattie D. B1884
Isaac L1870
Thomas B1875
MEAN, Mary L1870
MEEKER, Corra O. 1842
Mrs. C. O. 1847L
Joseph 1768
Mary 1768
Sarah 1842
MEGEE, Susannah 1749
MERWIN, Joseph B1875
MESSLER, Mrs. Chas. B1897
Katie B1897
Lida B1897
MEYER, Albert 1920
Carroll B1938
Donald B1933
Grace B1933
Richard B1943
Stanley 1950
MEYERS, Mrs. Robert 1950
Stanley B1931
MILLER, Rev. Benjamin C1747
Mrs. Bernard L1946
Eliza 1842
Elizabeth 1775
Erastus 1832
Henry L1936
Isabella Irene Daniels B1915
James 1764
Jean L1947
Jehannah D1796
Jemima 1764
Kenneth L1946
Margaret 1808
Martha 1786, B1858
Mary 1767, 1841L
Mary Badgley 1832
Mary Jane L1868, 1920
Nancy L1880
Nancy D. B1880
Ruth L1947
Sarah 1809
MILLS, Amy 1766
Jacob 1786
Jeremiah 1786
Rebeccah 1786
MOFFET, Mrs. 1950
MOFFITT (MOFFET),
Abram D. B1855
Eliza 1832, B1854
Mary B1855

Maria Osborn 1832
Phebe 1873
Simeon V. 1832
William L1847?
MOHL, Harry G. B1892
Jeanette B1892
Katie B1892
Margaret B1892
MONK, Alice B1921
Lillian May B1921
MONTAGNE, Marlene Janet 1950
Roberta B1927
Shirley Ann F1928
MONTE, Fredk. B1890
MONTROSE, Lida Messler B1897
MOONEY, Charles William B1920
Mrs. Charles 1950
Margaret Steele B1890
Mary L1948
MOORE, Benjamin 1838
Isaac B1868
Jennie S. B1884
John B1875
Mary Amelia B1855
R. A. L1848
Rebecca Ann L1848
Turner S. B1884
MOORE-SMITH, Alexander B1907
Rev. Thomas 1904
MORE, Frances E. 1832
MORES, Rachel 1749
MORGAN, Ruth Z. 1950
Shirley B1938
MORRIS, David 1770
Elizabeth 1747
Ruth 1765
Sarah 1749
MUCHMORE, Luce 1768
MUELLER, Katherine Biddulph B1931
MUIR, Nettie B1868
MULFORD, Betsey 1813
Elizabeth 1813, L1847?
Esther 1844, L1847?
Hannah 1808
Harriet L1847, L1859
Mary 1832
Reubin L1847?
Wm. 1808
MULLISON, Ketura 1786
MUNDAY, Abigal 1749
MURRAY, Ruth B1931
MYER, Albert B1912
MYERS, Aaron B. B1873
Earl D. L1940, D1951
Mrs. Earl D. L1940
Earl David, Jr. B1945
Josephine B1873
MYGRANT, Fanny M. L1905
Percy la B. 1907
S. Louisa B1909
Wm. S. L1905
NEEDHAM, Eliza L1869
Henry E. L1869
Louisa B1872
NELSON, Elisabeth 1838
Fanny B. L1850
Julia B1843
Martha B1850
Sarah 1832
NEWELL, Arthur L1931
Mrs. Arthur L1931
NICHOLL (NICHOLS, NICKOL),
Amelia L1866
Elizabeth B1872, D1924
Ellen B1868
Josephine B1875
Lizzie B1872, D1924
Thomas J. B1868
NICHOLAS, Merebah 1749
NISBIT, Rhoda 1808
NOBLE, Anna M. B. B1851, B1857
Rosella 1832
William B. B1883
NORTH, Mary 1749
Mrthew 1749
Zerobable 1747
NORTON, Huldah 1838
Thomas L1909
OADUM, Alfred B1876
OAKLEY, Mary Wheeler B1907
ODELL, Jean D1782
O'DELL, Harold B1921
OGDIN, Gabriel L1765
Mary 1765
OLMSTEAD, Augusta Macaulay B1917
Mrs. Chauncey B1917, 1947L
O'NEIL, Mrs. Richard L1929
O'QUINN, Nettie Lucille L1946
ORMSBY, Clara L1945
OSBORN, Amelia 1832
Amos 1843
Ann B1850
Charlottee 1809
Corra 1820
Eliza 1831
Elisabeth L. B1857

Harriet W. Hetfield B1829
Mrs. J. 1798
J. B. D1848
Mrs. J. B. D1848
John B. 1798
Jonathan 1820
Jonathan Hand 1798
Jonathan, Jr. 1832
Maria 1832
Martha 1809
Mary 1798, B1837
Mary Ann 1810
Mary Coles B1857
Peninah L1864
Rachel 1820
Sally 1832
Wm. B1857
OSNATO, James Thomas, Jr. B1945
OSWALD, Betty J. 1950
OWEN, Phebe A. B1851
OWENS, Sarah 1764
PAFF, Elizabeth A. B1884
Harry L. B1911
Mrs. Harry L. B1925
Nellie G. B1873, D1946
PALMER, Annie F1949, D1951
Chester B1916
PANBORN, Elizabeth 1749
PANGBORN, Dorothy B1935
PARKER, Hannah Drake 1832
Jonathan 1764
Mary 1798
PARKS, Helen H. L1883
Rev. James H. L1883
Sarah C. L1883, D1920
PARSE, Agnes 1822
Ann B1857
Frances B1857
Huldah 1832
Jemima B1884
Martha 1802?, B1832
Martha Willett 1838
Mary B1868
Melvin 1809
Mrs. Noah 1802
Mrs. Stites M. B1884
Susan B1857, D1924
PARSON, Hester 1765
PAUGH, Marion L. Macaulay (Mrs. Warren) B1940
PAULLIN, Maria D. L1905
PEARSON, Geo. L1908
PEDERSEN, Ingebord O. Bahlke (Mrs. Douglas) B1937
PENGELSKI, Eleanor B1940
Jennie B1937
Violet B1935
PENNINGTON, Delia B1868
PERCE, Sarah C1747
PERINE, Esther 1786
Sarah 1749
PERRY, Raymond B. 1950
Mrs. Raymond B. 1950
PERSE, Huldah 1813
PERSON, Daniel 1764
PETERSON, Rev. Edw. E. L1925
Mrs. E. E. B1926
Edward H. B1931
Mrs. E. H. L1950
Henrietta B1918
Jean F. B1936
Persis B1928
PETTY, Alice Sue B1947
Floyd W. E1934
Gerald M. L1941
Mrs. Gerald M. F1948
Geraldine Young B1947
PFLUGER, Ellen Archbold (Mrs. Harry) B1937
Harry P. 1950
PHILLIPINA, Caroline D1935
PHILLIPS, R. W. 1950
Mrs. R. W. 1950
Phillis an Ethiopian 1808
PIATT, Experiance 1749
PIERCE, Caroline L1853
PIERSON, Benjamin 1767
David 1765
Elizabeth 1767, L1855
John L1929
PIKE, Mary 1772
Wm. L1859
Mrs. Wm. L1859
PILLSBURY, Mary E. L1886
PLATT, Jno. B1857
Mrs. Jno. B1857
POLISEO, Mrs. Joseph 1950
POOL, Mary D1787
POOLE, Charles B1938
Mrs. Charles L1946
PORRINE, Dannil 1747
POST, Agnes Kennedy B1872, 1920
POULSON, John V. D. L1946
Mrs. John V. D. L1946
Sybil L1946
POUND, John 1763
POWELL, Dorothy B1920
PRATT, Elizabeth Jean B1947

PRATSCHER, Philip L1950
Mrs. Philip L1950
PRICE, Dannil 1764
PROUT, Charity 1773
Charles B1937
PUGSLEY, Hannah 1843
James E. B1843
PUTNAM, Alfred B1875
J. N. L1866
Mrs. J. N. L1866
Miles 1808
O. M. L1866
PYAT, James C1747
QUACKENBUSH, Loretta Darby B1868
RACEY, Mrs. 1832
Charlotte 1838
RADIN, Abigail B1833
Anna B1888
Mrs. Freeman B1857
Hannah M. L1855
Hannah T. B1843
Hattie B1872
RAINIER, Frances B1935
Frank Westcott B1918
Geo. B1908
Mary 1920
Mary Elizabeth B1935
Mary Westcott B1896
RANDOLPH, Abigail Frazee 1838
Abby B1858
Caroline F. L1855
Ellen Nicholl B1868
Ella D1920
Ephraim F. 1792L
Mrs. Geo. B1858
Jacob B1843
Jos. 1792L
Maria Drake 1838
Maria F. 1832
Mary Parse B1868
Rachel 1792L
Robt. 1792L
Thomas 1796, D1847
RANSON, Sarah D. L1883
Sarah E. L1883
Thos. L1883
RATTAN, Dority D1781
RAUB, Edwin A. L1948
Mrs. Edwin A. L1948
READING, Abigail 1838
Frances B1857
Mrs. Freeman B1857
Hannah M. L1855
REDIN, Susanna 1765
REDING, Abigail 1833
Hannah Tappan B1843
REED, Joanna Allen 1838
John B1872
Thankfull 1749
REICK, Lizzie B1890
REIDY, Helen, see Stagaard
REISER, Frank 1950
REMINGTON, Adelia B1868
REYNOLDS, Drucilla B1890
Margaret B1908
RIBLET, Mrs. A. H. L1918
RICE, Emely L1850
J. E. L1850
RICHARDS, Augustus 1822
Catharine 1836
Elizabeth 1832
Huldah B1894
Kate C. B1858
Mary 1832
Samuel 1832
William B1843
RICHARDSON, Harry E. B1888
RICKETTS, Natalie Jones (Mrs. Arthur) B1948
RIESER, Frank Fred B1941
RIFE, Harold E. L1951
Mrs. Harold E. L1951
RILEY, Harry 1950
Mrs. Harry 1950
RINEHART, Gertrude B1884
ROACH, Mrs. R. G. E1945
Robert Samuel 1950
ROBERTS, Charles B1928
Mrs. Charles L1928
Thirza L1877
ROBERTSON, Wesley L1943
Mrs. Wesley L1943
Zelma B1943
ROBISON, Anna Van Valkenburg (Mrs. John) B1868, D1920
ROCKWELL, Susie Archbold B1868, D1921
ROGERS, Ann 1832
David 1805
Elisabeth 1838
Jane 1832
John 1832
Mary 1832
May 1804
Rachel 1820
Rhoda L1846
William D1750, E1849
ROLL, Abraham 1764

Catharine 1836
James B1843
Mary 1765
Mary Stites 1819
Pheobe 1808
Rebeca 1832
ROSCH, Dorothy E. B1943
ROSCOE, Janet B1856
ROSE, August B1897
ROSS, Mary B1843
Sarah 1749
ROWLESON, Anne 1787
Nathaniel 1782
RUCKMAN, Serviah 1747
RUCKMON, David 1747
RUE, Harvey S. B1951
Mrs. Harvey S. B1951
(Rev. Joshua E. 1850)
RUETSCH, Mrs. Arnold 1950
RUMSEY, Edna B1928
Ernest L1927
Mrs. Ernest L1927
RUNNION, Anne 1764
Jane, 2d 1775
RUNYAN, Daniel 1786
Rachel 1786
RUNYON, Arthur B1948
Jean 1749
Peter 1811
Richard 1764
RUSH, Elizabeth 1749
RUSSELL, Margaret M. L1850
RYNO, Abraham 1837
Agnes McNair B1897
Charles 1832
Charles, Jr. 1838
Eliarer B1851
Enoch 1838
Hannah 1832
Margaret 1833
Margaret Logan 1838
Nancy 1832
Polly 1832
SABO, Patricia Marie 1950
SANDERS, Mr. 1850
Mrs. 1850
SANFORD, Edna B1938
Winifred Martha B1943
SANGER, Henrietta L1858
SANKS, Mrs. Frederick L1951
SARGENT, Mrs. Theodore B1935
Theodore, Jr. B1951
Mrs. Theodore, Jr. B1951
SAUERMAN, Mary Gilliand B1873
SAUERMILCH, Caroline Phillipina
1920, D1935
Dorothy B1944
Mary 1920
Mary Eliz. 1920
Susie B1918
William B1917
SAUNDERS, Donald B1912
Fred B1907, B1917
H. B. B1907
Mrs. H. B. L1907, L1917, D1935
Herbert B. L1917, D1935
Kathleen B1917, D1917
Keith B1907
Max B1907
Sarah 1838
Sarah Compton 1804
SAVAGE, Cornelia B1897
SAYRE, Daniel 1808
Henrietta B. L1858
Mariam 1808
SCHEER, Mrs. J. W. L1939?
SCHENCK, Anna B1909, D1949
Bertha Eliz. B1921
Charles B1917
Douglas B1918
Eleanor L1917
Ella B1909
Lillian B1917
Ruth Hall B1921
Sarah Marie 1933L
William B1909
SCHERFF, Dorothy Jean B1950
SCHLICHTING, Harriet Ayrine Clausen
B1917
SCHLIEF, Harry B1920
SCHMIDT, Mrs. Ernest P. L1948
SCHORB, Ethel Marsh B1896, D1928
SCHREINER, Fredk. B1890
SCHROEDER, Beatrice Joyce B1939
John Paul B1939
SCOTT, Mrs. H. C. L1926
Ruth Gabler (Mrs. Robert) B1939
SCRIVEN, Florence Hand B1883
SCUDER, Rebeka 1768
SEARING, Joan 1775
SEARS, David 1764
Seaser the Negro 1747
Seaser the 2 Negor 1747
SEELEY, Emeline B1868, D1919
SERRINGS, Anne D1761
SEVERAGE, Florence Esther B1935

Frances B1948
SHACKLETON, Mrs. B1909
SHERRON, Isabelle L1929
John L1929
Mary L1929, D1947
SHERRY, Edith Whitenack (Mrs. Pierre) B1922
SHIELDS, Kate Todd 1920
SHOTT, Alice L1899
Cora E. L1899
Elsie L1899
Rev. G. M. L1899
Jennie Mae L1899
SHOTWELL, Abigail 1775
Else 1786
Jemima B1843
John 1764
Wm. B1857
SIDFORD, Gladys Todd (Mrs. Noel) B1932
SILVERS, Matilda B1855
Randolph G. 1845, 1848L, L1853
SINBERGER, Lena B1873
SINCOX, Francis J. B1948
SKINER, Mary 1774
SMALL, Jessie B1911
Mary M. Steele B1890
SMALLEY, Cora Belle B1875
Elizabeth B1875
Gertrude B1897
Lewis H. K. B1868
Susannah 1748
Virginia 1950
SMEDLEY, Elizabeth Darby B1857
Emely Forrest 1843
Josephine B1868
SMITH, Alexander B1907
Anna B1909
Bertram B1933
Bessie Mattox (Mrs. Robert) B1938
Charles A. L1875
Mrs. Charles A. L1875
Chas. E. B1884
Christian 1764
Cornelia L1920
Dorothy B1909
Fred J. L1920
Harriet B1878, 1920
Hattie Clark B1878
Helen Hoar 1920
Jennie L. Moore B1884
Jeremiah 1763
Jonathan 1782
Robert Lee B1891
Mrs. Robert 1950
Samuel 1767
Victoria Hand B1878
SMOLEN, Mrs. Warren H. B1949
SNYDER, Julia B1891, B1896
Robert B1891
SOLOARD, Margret 1748
SOLORD, Elias 1747
SOPER, --- 1787
SOUTHARD, Mary S. 1950
SOUTHERN, Mary Eliz. Sauermilch 1920
SPENCER, Caroline B1843
Gladys M. B1926
Mary B1885
SPENDER, Maurice B1885
SQUIER, Johanna 1768
STAGAARD, Gloria B1937
Helen B1937
Joan B1944
Philip Peter L1944
STAHL, Lester B1931
Mrs. Lester L1931
STAIB, Eleanor Schenck L1917
STALEY, Mrs. Roger L1951
STANBERY, Ann C. 1821
John C1747
Recompence C1747
Sally 1791
Sarah 1809
STANLEY, Diane L1950
STEARNS, George B1951
STEELE, Margaret B1890
Mary M. B1890
Jeanette L1885
William L1890
STEFFY, Denton A. F1949
Mrs. Denton A. F1949
STELLE, Benjamin C1747
Isaac C1747
Jeanette L1885
STEMMING, Eleona B1927
STEVENS, Mrs. Glover F1948
Wm. P. H. L1939
Mrs. Wm. P. H. L1939
STITES, Ann 1838
Benjamin 1764
Eliza 1832
Henry B1857
John 1764
Marget D1784
Mary 1832, L1852, L1855
Sally 1819
STOCKER, George 1950

STORY, Christopher L1926
Mrs. Christopher L1926
STOTEN, Elizabeth 1786
Joseph 1766
Marcy 1768
Mary 1792L
STOUT, Catharine B1868
Jacob S. 1842
Jared S. B1857
Katie B1868
Susan B1857
STRETTON, Fred E1920
STRICKLAND, Rev. Arthur B. L1918
Carolyn K. L1918
Dwight L1918
Mark L1918
Mignon B1918
Paul B. L1918
STUMPF, Charles B1894
STURGES, Jemima 1832
SUTON, Tingly 1766
SUTTEN, Abnere 1763
Anne 1763
Benjamin 1764
Benjamin, Jr. 1764
Lois 1763
Mary 1764
Philip 1763
SUTTON, David 1747
Easter 1749
Elizabeth 1747
James 1763
John 1747
John, Jr. C1747
Phebey 1749
Tibiah C1747
SWANSON, Helen B1938
Lylah L1929
SWEENEY, James 1834
SWEENY, Jane Hetfield 1838
TAPPAN, Hannah B1843
TASCHIG, Marguerite Jahn 1920
TAYLOR, Dorothy B1922
Ellsworth Leverne B1948
Evelyn Adele B1921
Mrs. H. L1920
Helen 1920
Helen Louise B1921
Hugh L1931
Mrs. Hugh L1931
Robert B1928
William 1766
TAYNOR, Lida 1765
Mary 1804
TERRILL, Betsey 1837
Elizabeth 1838
TERRY, Delias E1870
Edward L1848
Edwin L1848
Emma V. B1872
Hannah E1870
Jonathan 1786
Kate Buckley B1894
Mary Elith. 1851
Thomas W. E1870
Wm. L1851, L1864
THAYER, Fred L1948
Freda L1948
THOMAS, Charlott 1805
THOMPSON, Mrs. L1847
Rev. L1847
Abby 1832
Abigail 1838
Asa 1832
Hannah 1832
Laura B1859
Lucy 1774
Maria 1847
Pauline M. 1844
Reubin Mulford L1847?
Richard 1847
THONE, Mary B1859
THORN, Miss R. A. B1857
THORP, Abigail L1786
THORPE, Mrs. Samuel L1931
THYS, Mary B1874
Peter B1868
TIARKS, Valerie Ann B1951
Velda Jean 1950
TICHENOR, Robert L1926
Mrs. Robert L1926
TICE, Anna L1870
TILL, Peter 1786
TINGLEY, Joseph 1747
Vnis 1749
TINGLY, Elizabeth 1764
TOBEY, Mrs. Richard B1940
TODD, Gladys B1932
Harold B1905
John B1907
Kate B1909
Marion B1905
Robt. W. L1951
Mrs. R. W. L1951
Victor B1907
TOMKINS, Jonathan 1768
TOTTEN, Susannah 1749
TOWNLEY, Ann Eliza L1847

Cornelia D. B1854
D. C. L1847
David E. L1847
Floride B1868
Isaac 1837
Julia B1870, L1870, 1920L
Laura B1859
Loride B1868
Margaret L1854
Mary 1836, B1843
Matthias B1856, L1856
Sarah B1854
TRAUTMAN, Edna B1948
TREADWELL, Adelia F. B1868
Adelia Remington B1868
Mabel A. B1890
Martha B1868
Roland C. B1880
Mrs. R. C. B1868
TRIMMER, Charles B. B1875
George B1874
Jeanette B1872
TUCKER, Catheron 1766
Craig 1847
Hannah 1795
Henry 1786
Mary 1764, 1806
Samuel B1874
TUKER, Mathew 1777
TURNBULL, Floride Townley B1868
TURNER, Reese 1950
UENS, William 1766
ULRICH, Leonora Fette B1938
VALLANTINE, Ichabod, 2d 1764
Sibel 1764
VAN ALLEN, Mrs. A. F1948
Elwood F1948
Mrs. Elwood F1948
VAN DE CARR, Adele L1932
VAN DOREN, Emma Day (Mrs. George) B1934
VAN DORN, Mary 1832
Sarah 1832
VANFLEET, Emma Drake 1838
VAN HORNE, Lavinia 1786
Mary 1797
Rev. William L1785
VAN NAME, Ella D. L1874
VAN NEST, Gilbert L1921
Mrs. Gilbert L1921
VAN NORTWICH, Rebecca 1832
VAN VALKENBURG (VAN VOLKENBURGH),
Abraham B1872
Adelia D. B1843
Anna B1868
William B1855
VENABLE, Jethro M. 1838
VERMULE, Fanny 1845
Frances L1847?
Jethro M. 1837
Mary Elizabeth 1837
Samuel 1837
VINCENT, Chas. R. B1905
Edythe R. L1901
VOSGEL, Susan McNair B1897
VOOGD, Susan 1920
WAINWRIGHT, Grace W. L1923
WALPOLE, Mrs. L1903
Elisth. B1851
Lydia B1875
Martha 1843
Mary Ann B1848
Mat. B1848
Robert 1840
Samuel B1857
Susan 1843
WARD, Ann 1845
Catharine 1838
Edward L1916
Mrs. Edward L1916
Eleona Stemming B1927
Elisa B1843
Florence E. B1913
Franklin B1929
Gladys May B1917
J. 1848L
Margaret 1924?
Margaret Reynolds 1920
Sylvester Edwina B1921
Thomas 1838
Willa B1921
Wm. B1848
William F. E1948
Mrs. Wm. F. 1950
WARPOOL, Martha B1843
Robt. 1838
Susan B1843
WATSON, Mrs. Stanley H. 1950
WEBER, Anna Radin B1888
WEBSTER, Margaret 1808
Peggy 1831
WELCOME, Nettie Gere B1873
WELDON, Frank, Jr. B1918
Mrs. Frank, Jr. L1948
Frank, Sr. L1948
Mrs. Frank, Sr. L1948
Frank E., III 1950

Frank Edwin, Jr. B1945
Margaret B1918
WELLS, R. L1950
Mrs. R. L1950
WERTHINGTON, Thomas C1747
WESTCOTT, Mrs. B1886
Frank W. B1880, L1880, D1924
Mrs. F. W. D1919
Mary B1896
Mary E. H. L1880, D1883
WETHERELL, Annie G. B1892
WHARTON, Jennie Mae Shott L1899
WHEELER, Mary B1907
WHITEHEAD, Aaron 1786
Grace D1777
Jemima 1770
John 1747
Mary 1749
WHITENACK, Edith B1922
Richard B1925
WHITING, Nathan N. 1838
WHITMORE, Mrs. Harry G. 1950
Marylou M. Asper B1942
WIKANDER, Mrs. John 1950
WILCHOSON, Edward 1747
Mary 1749
WILCOX, A. B1848
Abby 1819
Amos B1848
Daniel 1798
Elizabeth 1787
Harrie B1874
Harriet O. B1874
Harvey 1843
Irene B1868
Mary Ann 1843
N. B1848
Nancy B1848
Rachel 1786
Sarah Ann Drake B1843
WILGUS, Carole Moncrief B1951
Charles M. L1951
Mrs. Charles M. L1951
Patricia Helen B1951
WILLCOCKS, Deborah 1798
Mrs. M. 1798
Mary 1832
Noah B1833
WILLCOX, Abigail 1838
Harriet 1832
Harvey B1843
Irene B1868
Mary 1838
Mary Ann 1850
WILLET, Caty 1832
Catharine 1838
Martha 1832
WILLIAMS, Amos 1838
Clarissa Ann 1838
Fanny B1911
Hannah Y B1843
Martha 1832
William M. B1921
WILLIAMSON, Sarah 1774
WILLIS, Mrs. 1838
Phebe 1786
Sarah Miller 1838
WILLOCKS, Abby 1832
WILSON, Alexander 1838
Andrew B1948
Mrs. Andrew B1948
Frances 1838
Mrs. Frank F1948
George M. L1948
Dr. Jesse R. L1948
Mrs. Jesse R. L1948
Dr. J. Rodman L1948
Richard B1939
WINTERS, Wm. Raymond E1946
Mrs. Wm. Raymond B1946
WIVELL, Rev. John 1842
Mary 1842
WOLCOTT, Dorothy Smith B1909
Norman B1912
WOOD, Geo. J. L1902
Mrs. Geo. H. L1902
WOODRUFF (WOODRIFFE),
Abby 1832
Abigail 1766, 1810
Agnes 1838
Mrs. Demas 1797
Elizabeth 1814
Hezekiah D1766
Jas. B1855
Jane 1832
Margaret Darby B1857
Mary 1749
Mary E. B1857
Ruben 1797
Stephen 1786
WOOLCOCK(S), Elizabeth 1765
Feeba D1776
Peter D1768
WOOTEN, Donald L1946
WORSHAM, Mrs. Charles L1948
WORTH, Alche L1767
Dinah 1764
John 1767

William 1764
WYGRANT, see Mygrant
YEAKLE, Robert LF1948
Mrs. Robert LF1948
YOERG, Francis B1950
YOUNG, Hannah B1843
YUNGER, Charles J. 1950
Mrs. Charles J. 1950
ZABRISKIE, Edith Marsh (Mrs. Albert D.) B1930

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